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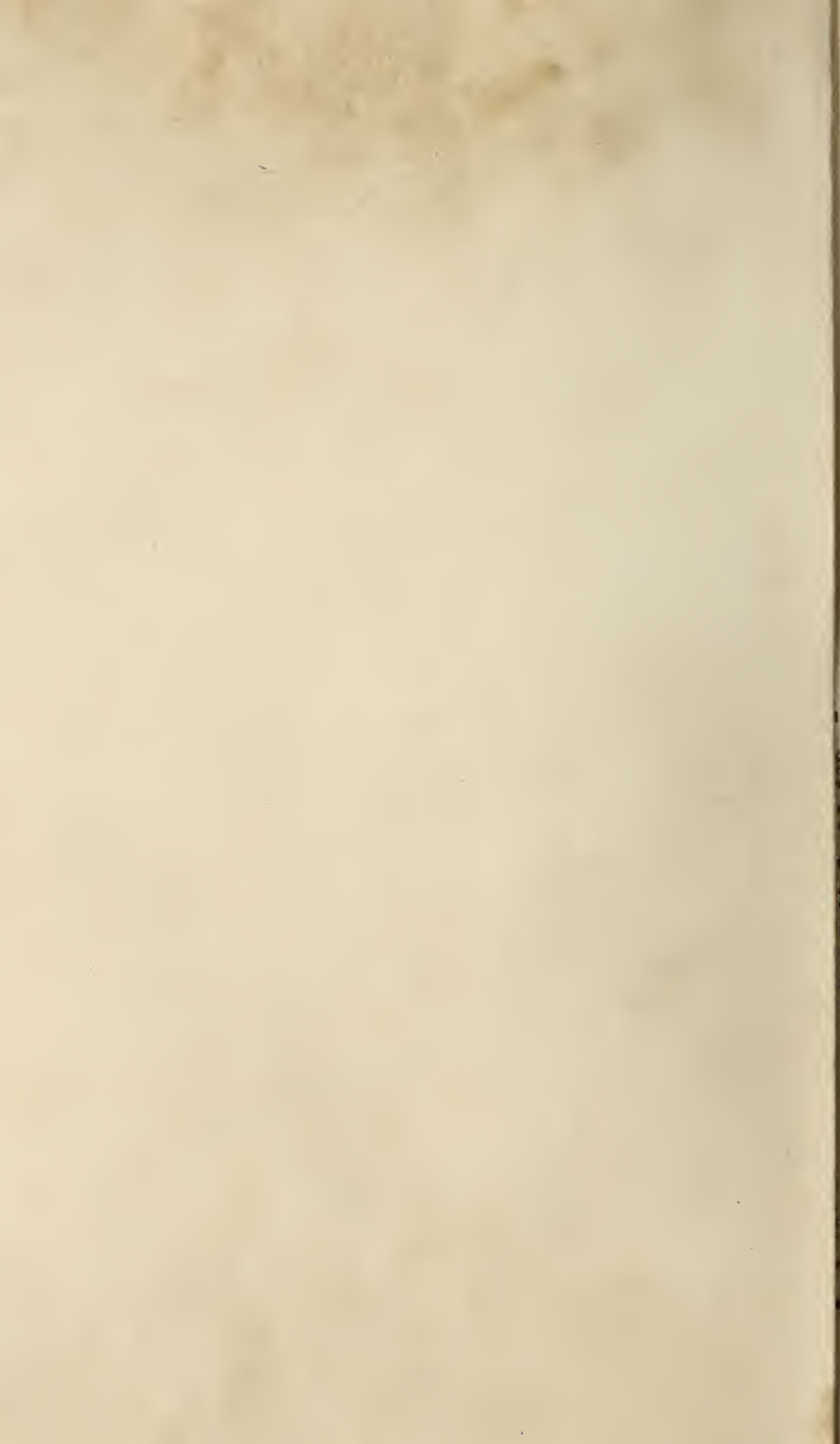
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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

NOVEMBER, 1822.

SYMBOLICAL EXPOSITION OF
THE PSALMS OF DAVID.

To the Editors of the Jewish Expositor.

Gentlemen,

FEW persons who have investigated the subject of prophecy but have been convinced that most, if not all the sublime odes of the royal Psalmist have reference to the kingdom of the Messiah. These beautiful songs of Zion, though generally considered prophetic, in a variety of particulars, and criticised by the most able and learned men, have never, however, been examined like other predictions of the sacred volume, as being precisely symbolical of future events; yet do the symbols of almost every Psalm agree with the signs of the times yet to come, and as clearly unfold the judgments of the last day, and the glory which is to follow, as any of the luminous prophecies of Isaiah, Daniel, or St. John.

I purpose, therefore, with your leave, submitting to general attention what appears to me the plain import of the first Psalm, and the same principles of exposition applied to all the other odes or any of them, would, I doubt not, unfold a mystery, which has been concealed for ages.

J. A. B.

SYMBOLICAL EXPOSITION OF THE
FIRST PSALM.

The first principle to be laid down in
VOL. VII.

this examination will be, the period of time to which the prophecy refers. This is to be judged of by the character of the most prominent expressions. The royal Psalmist directs his attention to two persons, the *righteous* man, and the *ungodly* man. The first he describes "as a *TREE* planted by the *rivers of waters*, that bringeth forth *his fruit in his season*, whose *leaf also shall not wither*;" the latter "like the *CHAFF* which the *wind driveth away*." To arrive at a just conclusion, a comparison must be instituted between these and other parallel passages of Scripture. As the latter character is to be *driven away*, and his way is to *perish*, whilst the righteous shall remain and flourish, it may be well to commence the inquiry in the same order and determine his eventful exit.

THE WICKED MAN.

His character is "*like the CHAFF which the WIND driveth away*." There cannot then, I presume, be a prophecy, with which it can better consort, than that of the symbolic image of Daniel; and let it be remembered that this image is the *figure* of a *MAN*, and undoubtedly of an *ungodly* man, else the judgment of heaven would not fall on it and break it in pieces. What then, is the language of Daniel concerning the eventful close of the history of the tyrannical image, or of the wicked and ungodly man? "Then was the iron, the clay, the brass, the silver, and the gold,

broken to pieces together, and became like THE CHAFF of the summer threshing-floors, and the wind carried them away, that no place was found for them," Dan. xi. 35. What says the Psalmist? "The ungodly are like THE CHAFF which the wind driveth away," ver. 4. Of the occasion on which this prophetic judgment of Daniel falls and reduces to particles the symbolic image, few readers require to be told that it is when the mountain of Messiah, or kingdom of the saints, is to be established "on the top of the mountains."

Chaff and *Wind* are the symbolical terms employed in each prophecy, and are demonstrative, I think, that when the two prophets recited the same symbols, they spake by the same spirit of inspiration; the natural inference is, that the royal Psalmist predicted the same event as Daniel. That event is unquestionably the last in the series of the mysterious times, and renders the prophecy of David one of exceeding interest and importance to the present generation. The *wind* is the token which attends every final judgment, and is to be traced as to its character, by the rise of the four monarchies, when the *four winds* strove upon the great sea. It denotes, therefore, their hostile force, and intends war. The *chaff* is to be considered in comparison with the particles of the symbolical image which are driven away by the last *mighty wind*, and the same thing is intended by the *wicked man* now compared to *chaff*, to be driven away also by the *wind*, or a great army.

It will appear in equally luminous characters, if the prophecy of Isaiah relative to the same eventful day be appealed to. It is of *that day*, the prophet speaks, when Jacob, after being restored, is again threatened with destruction by the fury of his adversaries; "when his glory shall be made thin, and the fatness of his flesh shall wax lean;" when "the harvest shall be removed in the day of inheritance;" (marg.) and "instead thereof shall be deadly sorrow;" (marg.) then "shall the nations rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the CHAFF OF THE MOUNTAINS before the wind,

and like *thistle-down* before the *whirlwind*," xvii. 11—13. This subject is important, as it determines the character of the Psalm, and shows that it is on *Jacob's* behalf that the ungodly are "driven away like CHAFF before the WIND," and decides also the nature of the kingdom which is to arise and smite the tyrannical image of the prophecy of Daniel.

This is still more strongly asserted by Isaiah, chap. xli. 14. 16, "Fear not, thou worm Jacob, and ye few men of Israel; (the first return symbolised by the stick of Judah, and the children of Israel his companions, Ezekiel xxxvii.) I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel. Behold! I will make thee a new sharp threshing-instrument having teeth, *thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as CHAFF. Thou shalt fan them, and the WIND shall carry them away, and the whirlwind shall scatter them; but thou shalt rejoice in the Lord, and glory in the Holy One of Israel.*" This is evidently the threshing time of the daughter of Zion, predicted by Micah; the agent is distinctly pointed out, and the triumphant conqueror who is to drive his enemies, after pounding them to dust, like *chaff* before the *wind*, is proved to be the worm Jacob and the few men of Israel, his companions. These, as Zechariah prophesies, are to be strengthened for the arduous conflict, for when the nations are gathered together against Jerusalem, then, "In that day, he that is feeble among them shall be as David, and the house of David shall be as God, as the Angel of the Lord before them," xii. 8. then are they to glory in the Holy One of Israel, and the Spirit of grace and supplications is to be poured out upon them.

It would be easy to multiply instances; but in order to show the connection between Israel, as the "righteous" man, and his enemies as the wicked or "ungodly" man, I would cite Jeremiah, who is there speaking of the Lord's bringing back the captivity of Jacob's tents, and as having mercy on his dwelling places; when their nobles shall be of themselves, and their governor shall proceed from the midst of them

Then, when their heart is engaged to approach unto him, saith the Lord, "*They shall be my people, and I will be their God.*" That very moment is chosen to inflict the predicted destruction, "Behold, the whirlwind of the Lord goeth forth with fury, a *cutting whirlwind*, it shall remain with pain on the head of the **WICKED**. The fierce anger of the Lord shall not return, till he have done it, and until he have performed the intents of his heart. *In the latter days ye shall consider it,*" xxx. 23, 24. It is obvious, that the Psalmist is recording the same destruction when he exclaims, "Upon the **WICKED**, he shall rain snares, fire and brimstone, and an *horrible tempest*. This shall be the portion of their cup," xi. 6; and of the same day when this occurs, is it, that Isaiah prophesies when he says, "In Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a *flame of fire* doth kindle it," xxx. 33. This is, if I mistake not, "the **WICKED ONE**, whom the Lord shall consume with the breath of his mouth, (the wind, or first judgment) and destroy by the brightness of his rising," the whirlwind, or the horrible tempest, or the second judgment, when he appears in his glory, and in behalf of "the beloved city and camp of his saints," at his second coming, equally distinguished by the battle of Armageddon, and the conflict with Gog and Magog.

The chronology of the first Psalm, as relating to the latter days, is, therefore, I think, distinctly established; the **WICKED MAN** is clearly pointed out as the last enemy who is to be pursued by Jacob, or, on his behalf, as *chaff* before the wind, and as *thistle-down* before the whirlwind; and the connection of the prophecy with those of the last day, has, I conceive, been as plainly traced. It is evident, therefore, that the symbolic term, the wicked or *ungodly* man, is a term of multitude, and stands in this Psalm, as the representative of all the last enemies. His compound character is expressed in three distinct symbols, that man only being pronounced *blessed*

"Who walketh not in the counsel of the *ungodly*;

Who standeth not in the way of *sinner*s;

Who sitteth not in the seat of the *scornful*."

These are evidently three distinct characters which compose the body corporate of the "*ungodly*," "whose way shall perish," and who shall be driven away, like *chaff* before the wind. It is certain that three such characters as these will be found at the last day, when the *whirlwind* of the Lord goeth forth with fury; a cutting whirlwind, which shall remain with pain on the head of *the wicked*. There is not, I believe, an expositor of prophecy, who will dispute that the battle of Armageddon is the grand event of the great day of wrath of God Almighty, and that the judgments of that day affect the *Dragon*, *Beast*, and the *false Prophet*. By these characters, it would not be difficult to prove, are intended the Turkish *dragon*—the Roman *ten-horned beast*, and the Francic false Prophet, or *two-horned beast*, which last power, though now depressed, will, I doubt not, again revive, and go, as declared, into judgment on *that day*, as well as the Dragon and Beast, being found in conjunction with them at the battle of Armageddon. France, as it existed during its revolutionary state, a season to be again expected, has amply fulfilled the attributes of the scornful.

In this triple league are combined the counsel of the wicked or Mohammedan "*ungodly*," Apollyon or Abaddon being their leader;—the way of the *sinner*, popery being the dominant religion of the beast, which has led the way to every breach of the moral law;—and the seat of the *scornful*, the French nation, having proved themselves the abettors of atheism and infidelity. "Let them be as *chaff* before the wind, and let the angel of the Lord *chase* them; let their way be dark and slippery, and let the angel of the Lord persecute them," is the language of David, Ps. xxxv. 5, 6, and will be the language of all those who favour Zion. Here is a twofold denunciation, and such are the two judgments, first on the Dragon

beast and false prophet, and then on the Dragon alone when released from his prison, and again attempts to resume his dominion. Such are the conflicts predicted, the battle of Armageddon, and the Destruction of Gog and Magog. Respecting the more minute prophetic marks of the *wicked man*, I shall have occasion to consider them under the fifth psalm, if it should be deemed sufficiently interesting to continue the symbolical exposition of these sacred odes, or as they may be universally deemed, Songs of triumph.

I need not advance other arguments to prove the prophetic powers of the royal Psalmist's mind, nor the marvellous accuracy of that Spirit of inspiration, who foretold two thousand years before the event was to be fulfilled, the existence of the last tyrannical empire in its triple character, of the ungodly, the sinner, and the scornful---or the Dragon, beast, and false prophet---in which state it is to go into destruction. He who hath brought to the birth, that event which he foresaw from the beginning, shall he not therefore cause it to bring forth? "In the latter days ye shall consider it," and to the "worm Jacob and the few men of Israel," belongs this special and distinguished privilege, and they are the parties who will reap the advantage of the whirlwind and the tempest.

THE RIGHTEOUS MAN.

Having suggested the idea that the destruction of the wicked, or *ungodly man*, who is to be driven as *chaff* before the *wind*, has a reference to the establishment of the kingdom of Israel, on the ruins of the tyrannical empires; it will be necessary, if the principles of that exposition be just, to show some connexion of that people with the opposite symbol, the *righteous man*, who "shall be like a *TREE planted by the rivers of waters*, his *leaf* also shall not *wither*, and whatsoever he doeth shall prosper."

In support of this argument the prophet Jeremiah has a remarkable prediction. He commences his observations, chap. xvii. with reference to the house of Israel. "The sin of Judah is written with a *pen of iron*, and with the nail" (point) as it were "of a diamond."

Hence is the duration and severity of the affliction asserted. It is the Roman judgment, now existing, predicted, and which has continued nineteen hundred years; and what is harder than a diamond, and what more penetrating than a nail? The same idea is preserved in the promise to the governor of Judah in the latter day, "I will fasten him as a nail in a sure place." And to the daughter of Zion, "I will make *thy horn iron*, and *thy hoofs brass*." The symbolic *iron* denotes the persecuting power, and demonstrates that the last affliction is to be during the times of the Roman desolation, after which the daughter of Zion is to assume the horn of *iron* as a trophy of her victory. That the house of Israel is the subject of Jeremiah's prophecy may be shown from verse 12, which also plainly declares their deliverance. "A glorious high throne from the beginning is the place of our sanctuary. O Lord, THE HOPE OF ISRAEL, all that forsake thee shall be ashamed. Heal me, and I shall be healed; save me, and I shall be saved, for thou art my praise."

The intermediate verses are occupied by the very same comparison instituted between the *wicked man*, and the *righteous man*, ver. 5, 6. "Thus saith the Lord, CURSED be the man that trusteth *in man*, and maketh *flesh his arm*, and whose heart departeth from the Lord. He shall be like the *heath* in the *desert*, and shall not see when good cometh." Flesh is the symbolic term for armies, or military force. Rev. xix. 18. The *wicked man* maintains himself by violence, and is the oppressing power. A more minute comparison would determine the special residence of the *wicked man*, it is the desert, and describes the eastern Roman or now Turkish empire, as the wilderness is the appropriate symbol of the western Roman empire. Hence may it be asserted that the Mohammedan, the last imperial crowned head of the dragon, is the chief enemy, and "shall not see when good cometh," or when the glory of the house of Israel is to be established, and when the HOPE OF ISRAEL arises to save them.

What then is the *righteous man* described in the succeeding verses? "BLESSED is the man that trusteth *in*

the Lord, and whose HOPE the Lord is. For he shall be *like a tree planted by the rivers of waters*, and that spreadeth out *her root by the river*, and shall not see when *heat* (or the last judgment of "*burning and fuel of fire*") cometh, but *her leaf shall be green*, and shall not be careful in the year of drought, neither *shall cease from yielding fruit*," ver. 7, 8. How exactly does this correspond with the prophecy of the royal Psalmist, who also compares the *righteous* man to "*a tree planted by the rivers of waters, shall bring forth his fruit in his season, his leaf also shall not wither*, and whatsoever he doeth shall prosper." Jeremiah and David evidently predict the same event, but Jeremiah foretels the deliverance of Israel, so must David, and these symbolic terms denote populousness, prosperity, and eternity.

I need not remind the reader that Zion shall "lengthen her cords and strengthen her stakes, shall break forth on the right hand and on the left, that her seed shall possess the gates (or have dominion over) of the Gentiles," or that "a nation shall be born in a day." All the prophets testify to this as well as to the supreme government of Israel over the whole symbolic earth. *Rivers of waters* denote these nations which are to be the future inheritance, but more is still contained in this prophecy, and absolutely connects the prediction with the children of Israel. In proof of this I would refer to the sealing of the twelve tribes in the Apocalypse, and the immense multitude who are to "come out of *great tribulation*, and have washed their robes and *made them white in the blood of the Lamb*." That this prophecy concerns the Jewish nation, and no Christian community whatever, may be considered certain; and that it concerns their profession of the faith as it is in Jesus, after their times of trouble, is true also, and may be inferred, because a Christian people, however subjected to trial and desolation, must always be considered as having always their *white robes* on, but these now profess their faith and are therefore said to have washed their robes, and made them *white* in the blood of the Lamb. The reference is

doubtless to a custom still existing amongst the Jews of putting on *white robes* on the great day of Atonement, but having lost sight of the intent of the original institution, are not considered *white* in the eye of prophecy, till that event arises which is now predicted. To them, however, is the promise made, "*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.*" Rev. vii. 17.

It may be further asserted, that the "Great and Holy City, the New Jerusalem," is nothing more than a symbolical representation of the future glorious state of Israel, and of that universal dominion allotted to them in the dispensations of Providence, above the tyrannical kingdoms of the earth, attested in every particular to belong to his own nation by Isaiah. Let no man mistake the nature of these sublime revelations, as if such things actually existed in heaven or in the immediate presence of God. They are only visible signs to us of his will upon the earth, and revealed for the exercise of our understanding; they are accommodated to our feeble faculties, and delineate for our information the future events of the world, in exactly the same sense as the tyrannical kingdoms are portrayed by the rise of four ferocious wild beasts, after the tumultuous conflicts of their armies upon the great sea or mass of human beings. The "*GREAT CITY*" which the tyrants of the earth have erected, is broken up at the battle of Armageddon, and its political institutions dissolved. "The great and Holy City, the New Jerusalem" prepared in the heavens, occupies the same sphere of action, and is the kingdom established by the immediate interposition of God, the stone cut out of the tyrannical mountains without their agency, and supersedes their empires. This state of things is well expressed by Isaiah: "*The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, (or Assyria, Israel, and Egypt,) the cow and the bear shall feed, and the lion shall*

eat straw like the ox;" but then it is that "the *rod out of the stem of Jesse*, and the branch out of his roots" shall reign in righteousness; *the little child* who is to govern all the empires and kingdoms which previously existed, and his kingdom, the "Great and Holy City, the New Jerusalem," the fifth universal kingdom, predicted by all the prophets, be established. In this revelation of St. John, may the symbolic expression of the royal Psalmist be again traced: "And he shewed me a *pure river of water of life*, clear as crystal, proceeding out of the *throne of God and of the Lamb*. In the midst of the street of it, ('the glorious high sanctuary' of Jeremiah, or Jerusalem, the street or broad and most conspicuous place of the Great City) and on either side of the river was there *the tree of life*, which bare twelve manner of fruits, (twelve patriarchs and twelve apostles, the tree being on each side of the river) and yielded her fruit every month, and the leaves of the tree were for the healing of the nations," Rev. xxii. 1, 2. The *trees* of Israel, when "the vine and fig-tree do yield their strength," or when the "stick of Judah and his companions of the house of Israel, and the stick of Joseph and his companions" are established in their own land, under one king, when the Lamb is enthroned, are doubtless intended in this place, and the leaves of them, the innumerable members of that nation of whom it is said, "Men shall call you the ministers of our God,"—"Ye are a chosen generation, a royal priesthood."

Can there then be a doubt that the kingdom of Israel in its prosperous state, is symbolized by the good or *righteous man*, or that it is *THE TREE*, or cedar of Lebanon, as symbolized by Ezekiel, of which it is said, with reference to the latter day, "So shall all the *trees of the field*, (or other kingdoms) know that the Lord hath made the *dry-tree* (or Israel) to flourish." That kingdom of the "*righteous man*" who is to be brought from the east, come to the west, have the nations subdued before him, and "the *wicked* be given as *driven stubble* to his bow." Of Israel only has it been prophetically

said, "Thine eyes shall behold *the king in his beauty*, thine heart shall meditate terror, thou shalt behold the land that is very far off;" i. e. the predicted kingdom, though an immense interval of time should intervene between the first desolation and their future glorious establishment, yea, of the very time is this spoken, when it shall be said of their enemies, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites." Of this very period, and to this same subject does Peter refer, when he says, "Who can abide the devouring fire, who can dwell with everlasting burnings. If the *righteous* scarcely are saved, where shall the *ungodly* and the *sinner* appear?"

I will not enlarge this symbolical exposition further than to show, the eternity and the blessedness, as well as the blessed influence of this kingdom predicted by the royal Psalmist under the character of the *righteous man*. David will be his own commentator, who represents the righteous man as saying, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in *green pastures*, he feedeth me beside the *still waters*,"—not the rushing and roaring of the sea, or the rushing of mighty waters, which is the symbol of his enemies. Of the blessed influence of that kingdom, Isaiah describes it: "Nothing shall hurt nor destroy in all my holy mountain, saith the Lord." But "every one shall sit under his own vine, and under his own fig-tree, none daring to make him afraid."—"Nation shall not lift up sword against nation, neither shall they learn war any more."

Of the government of the child born, and the Son given, the "*little child*" of the same prophet, or the sucking child, and the weaned child, denoting the infancy and progress of that kingdom, is it asserted, that "the government shall be upon his shoulder; of the INCREASE of his *government and peace* there shall be NO END, upon the *throne of David*, and upon his kingdom, to order and to establish it from henceforth even FOR EVER." To this may be subjoined the testimony of Daniel, concerning the establishment and perpetuity of the same kingdom: "And the kingdom, and the dominion,

and greatness of the kingdom, under the whole heaven, shall be given to the people of the SAINTS of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," (ch. vii. 27.) "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for EVER AND EVER;" or as it may be equally well expressed, "*His leaf also shall not wither, and whatsoever he doeth shall prosper.*" Let us hear the conclusion of the whole matter, "The wicked shall be driven away in his wickedness; but the righteous hath hope in his death;" or even during his depressed and afflicted condition—and as it concerns Israel, the promise is, "Thus saith the Lord God, O my people, I will open your graves, and cause you to come up out of your graves, and will bring you into the land of Israel," Ezek. xxxvii. 12; or, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land," (ver. 21.)

David, therefore, had the same view of the tyrannical empires, and of the future glory of the eternal kingdom of Israel, as the other prophets had. This symbolical exposition of the first of his sacred odes, I leave to the judgment of the reader, and having laid down the principles on which the thread may be pursued with less difficulty in other psalms, I take my leave for the present, giving only a view of what may be deemed a prospective fulfilment of the prophecy.

PSALM I.

1. Blessed shall the kingdom of Israel be, for the people shall not walk according to the counsel of the wicked Mohammedans, nor stand in the way of the superstitious Papal sinners, nor sit in the seat of the Francic Atheistical scorners.

2. But their delight shall be in the law of the Lord, and in his law shall they continually meditate day and night.

3. And their kingdom shall be exalted above all kingdoms, and flourish gloriously over populous and peaceful nations, ruling and instructing them. Their kingdom also shall endure for

ever, even for ever and ever, and all that they attempt shall prosper.

4. The tyrannical kingdoms of the earth shall not be so; but their empire shall be dissolved, and the wicked, and the sinful, and the scornful enemies of the Lord, shall be driven away, and consumed by that kingdom which the God of heaven will establish.

5. Therefore they shall not stand in the last judgment, nor be subjects of that kingdom.

6. For the Lord knoweth that his people Israel will serve him, but will cause to perish, the wicked Mohammedan, the Roman sinner, and the Francic Atheistical scorners.

REMARKS ON MR. GAUNTLETT'S REPLY TO BASILICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

WITH no small degree of attention have I regarded the discussion, which has been carried on in your pages, between Mr. Gauntlett and those who take the contrary part, relative to the millennium, and the important events about to occur in the last time. That discussion has been conducted with a considerable degree of candour, which I am sorry to see discontinued in Mr. Gauntlett's reply to Basilicus, inserted in your publication for August. I cannot but take this reply of Mr. Gauntlett to be an argument more favourable to, than subversive of what he so frequently denominates the *Hypothesis* of Basilicus. For *argumentation* and *proof* I have looked in vain. If all the self-contradictions, absurdities, and impossibilities, which Mr. Gauntlett's vulture eye hath discovered in the scheme of Basilicus, were really observable in that scheme as a *whole*, they would not prove all the *parts* of the system, every assertion contained in the papers of that author, to be untrue. In his eagerness to encumber Basilicus with the clogs of absurdity, &c. Mr. Gauntlett seems to have forgotten that emancipating sentence, which was taught us in childhood, "Πολλακι τοι και μωρος ανη κατακαιριον ειπες," which means, in plain English,

that a simple, or (better adapted to the favorite term of the reply) a *hypothetic* person hath often spoken what is fit and proper. Granting then for a moment, that Basilicus is a hypothetic person; granting that he hath contradicted himself; uttered absurdities, spoken foolishly, must we therefore reject *every* thing he has delivered? must we pronounce *every* line of his writings to be at variance from truth and reason? This would be a mode and criterion of investigation, which no uninspired writer could endure. In the best productions of the wisest authors, much that is irreconcilable, contradictory, absurd, is to be found. The most esteemed treatises and sermons on religious truths and duties are liable to this charge. No human system of Divinity or Ethics is free from discordant sentiments. Push the plainest doctrine or duty to its utmost limits in rational discussion, and through the imperfection of our reason, much that might be entitled to the epithets applied to the scheme of Basilicus, would be discoverable to the eyes of an acute observer. But who would think of rejecting Scripture doctrines and duties, because imperfections, and contradictions, and absurdities are connected with almost all that their most zealous and pious advocates have written or preached upon the subject? If we follow up the principle assumed in the reply, *every* point of truth might seem unworthy of our acceptance. Luther was absurd in his scheme of *consubstantiation*, must we therefore reject his opinions relative to *transubstantiation*? Basilicus may err in his supposition, that at the close of the Millennium, there will be nations of unconverted persons, whom Satan may go out to deceive; but this will not invalidate the truth of his assertions respecting the reign of Christ with his saints upon earth, during the thousand years.

In the present day, it may be impossible for any person, whether he proceeded on a *literal* or *figurative* principle in the exposition of prophecy, to lay down a scheme and system, which shall be free from inconsistencies, as many and great as those which Mr. Gauntlett charges upon Basilicus; and to an op-

ponent, who would read *for the sake* of making such a discovery, it is not impossible, that the pages of Mr. G.'s own recent work might supply the necessary materials.

But let the reader consider the *manner* in which it has been attempted to show, that the views of Basilicus are self-contradictory. There is a degree of unfairness in the procedure. The *words* of Basilicus are not always quoted, but Mr. G. states the *opinion* which *he himself* has formed of the writer, whom unprovoked he chose to attack in the Appendix to his (Mr. G.'s) publication. In confirmation of this opinion, he refers to some pages of the Jewish Expositor, adding, most conveniently for himself, "et alibi;" which is as much as if he had said, "If you cannot find these sentiments in the pages mentioned, you may discover them elsewhere; they are *certainly* the ideas of Basilicus, and *somewhere or other*, you will be sure to meet with them." Now really this is both uncandid to Basilicus, and unmerciful to you, the Editors, and to us, the readers of the Jewish Expositor; it is like attempting to present the portrait of truth upon the surface of the tempestuous sea; and telling us to trace its features amidst the billows of the storm, and the foamy fragments of the ocean. However useful and desirous, in a court of justice, it cannot be proper or profitable, in a court of argumentative enquiry, to *prove* the "alibi," which is set up in the reply. Why then does Mr. G. set such a task before us? I have read some of the pages referred to, and how it is, I know not, have been unable to see what they are *said* to contain. For instance, I look into the Jewish Expositor, vol. v. p. 26, and vol. vi. p. 57, expecting to read an affirmation of Basilicus, that at the *commencement* of the millennium, the general conflagration will take place; and that the earth, which now is, shall be dissolved by fire, when all the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. But, in both those pages, I do not find a *word* about the *COMMENCEMENT* of the millennium. There are, indeed, the *phrases*, "glorious appearance,"

and "the power and coming of him by whom all things were made;" but whether *this appearance* and this *coming* refer chiefly or exclusively to the commencement of the millennium, Basilicus does not declare. "Et alibi" would surely be a valuable appendage to this reference. Perhaps, Basilicus says so somewhere, but it is plain that his assertions, if made, must be made elsewhere. Take another instance, "He moreover declares," says Mr. G. "that subsequently to the general conflagration, the righteous and the wicked will still be living upon earth in a state of flesh and blood, as at present, among the glorified saints," (Jewish Expositor, vol. vi. p. 192.) On this page there is NOT a word about the general conflagration, nor is it said, that the wicked will be living upon earth in a state of flesh and blood, as at present, among the righteous. The passage which bears upon the subject is as follows, "It is sometimes asked, whether all the inhabitants of the earth will be in this glorious state in body as well as in soul, and, if they are, how can glorious bodies live on such an earth as this? The best answer will be taken from this typical manifestation. All were not invested with glorious bodies on the mount, the apostles seem to have witnessed the scene with their ordinary bodily senses; and so the nations of the saved, and the heathen who come up to Jerusalem to worship the King, the King of glory, may also "walk in the flesh," in the light of that state." The nations of the saved, and the heathen who come up to Jerusalem to worship the King only, are here introduced. Are these the wicked? These saved nations and worshipping heathen may also walk in the flesh, not in a state of flesh and blood as at present; but "in the light of that state." What may be the precise idea of Basilicus himself in this expression, "the light of that state," I cannot define; but surely it would seem to intimate a degree of purity, comfort, and felicity, peculiar to that state; and that, though in the flesh, the nations will not be in a state of flesh and blood, as at present. There will be a change, a difference in this respect,

which it is not for us now to describe. Among the anomalies of Basilicus, is enumerated his declaration in the Jewish Expositor, vol. vi. p. 62, "That there will be no more curse." But these are the very words of St. John, in Revelations xxii. 3.

Here then, we have specimens of Mr. G.'s unfairness in drawing out a scheme of his own, and then surnaming it with the name of Basilicus. Some of his accounts are, indeed, true, but the contradictions, impossibilities, and absurdities of Basilicus, are neither so many nor ridiculous, as the statements in the reply would lead one to imagine.

The question is not whether some apparently absurd things have been written by Basilicus, but, whether the scheme in whole or in part is AGREEABLE to the Scriptures. And this question Mr. G. has not decided. As Protestants and churchmen, we look to the word of God, as the standard of every doctrine; and it would have been more satisfactory to the mind desirous of forming a right judgment in all things, if an investigation of the correctness or incorrectness of Basilicus's application of texts had been substituted for those attempts to render his scheme ridiculous. Upon the second head of the reply, which is by far the most important, the least is said. If the premises which are endeavoured to be laid down be doubtful, much more so is the conclusion. That the internal self-contradiction of the scheme of Basilicus is proved, may be questioned; and if this were unquestionable, the inference, that it must, necessarily, be inconsistent with the Scriptures, is by no means indubitable. We know that the inspired word does contain, what to our limited faculties, appears to be contradictions, both expressed and implied. To reconcile and explain these discordancies, the most acute and able divines have long laboured. Is Mr. G. unmindful of the opposite views of Calvinists and Arminians, and of the many texts, which each party can adduce in support of its peculiar tenets? Is he forgetful of the disputes which have been carried on between the advocates for infant baptism, and their opponents,

and with what *plausibility* the controversialists on each side have urged passages of the Scriptures in their support? If there were nothing *like* contradiction in the Bible, these things could not have taken place. I am ready to confess, that, *in reality*, there is no discordancy in the word of truth; but this confession will not avail any thing in support of the conclusion, which I am resisting; for, because of the imperfection of man's reason, and the corruption of man's heart, he cannot now *see* the harmony and unity of every part of the Bible, and, therefore, many texts are, and must be, shrouded in comparative obscurity and discrepancy. Further proof, or rather, *some proof*, (for as yet there is none) therefore, that the hypothesis is inconsistent with the word of God, is altogether necessary. It is necessary to show, that the *plain* words of inspiration cannot have a *literal* signification; it is necessary to show, that *body* means *spirit*, that *earth* means *heaven*, that *Jerusalem* and *mount Zion* mean invariably, the *church of the first-born*, and the *throne of God above*; that *Jews and Israelites*, mean *Gentiles and Christians* in every text, connected with the latter day glory of the church; and that many other such *express* and *unambiguous* words ought to have naught besides a figurative and spiritual import; in short, it is necessary to show, that the language of Scripture needs an index, formed by human authority, before it can be safely adopted, and until this necessity be in some degree satisfied, I believe the main points in the scheme of Basilicus will be terrible against all the attacks of his opponents.

With respect to the appeal to Mede and Bishop Newton, little need be said. It is as open to the charge of unfairness, as the other parts of the reply. Basilicus has never said that he agrees with Mede in *every jot and tittle*; and, therefore, Mr. Gauntlett's labour to find out *some discordance* of opinion, some little shade of difference between them might have been spared. As to Mede's letter to a friend, quoted by Mr. G. it has no weight in the argument,

unless we know that the *final* decision of that wonderful man's mind was in unison with the sentiments which that letter contains. There is no evidence to this effect in the reply, and the inutility of the quotation is apparent. What is further alleged in the reply, page 310, relative to the difference of opinion discoverable in the *other* works of Mede, rather serves to confirm, than to disprove the importance of his authority as an expositor of the prophecies. It is plain he did not hastily decide. His opinions were formed after long and mature deliberation. In deliberating thus, the mind will often be harassed with such doubts and anxieties as those which Mede so candidly and piously acknowledges. If the fact of Mede's mental perplexity and change of sentiment is to be admitted as a deduction from the weight of *his* authority on the doctrine of the millennium; then a *similar* fact will operate in a *similar* manner against Mr. G. as an expositor of the Revelation; forasmuch as *he himself* hath changed *his* mind, abandoned *his* former views, according to the *literal* sense, and *adopted* opinions of the very opposite character.

My design in sending these observations for insertion in your valuable publication, has been to prevent any of your readers from being led away by representations, which, I am sorry to pronounce, deficient in the candour, that distinguishes a fair and ingenuous disputant. If, in the prosecution of this design any harsh or unbecoming expression has escaped me, I would intreat the indulgence which Mr. G. as a Christian minister will, I am confident, be ready to grant, considering the infirmities and imperfections, which encompass real believers in all their thoughts and undertakings. My object is truth, and if in aiming at that object, the shaft hath been impeded in its flight, or diverted from its mark by the weakness of judgment, or the influence of the affections, sorrow is my reward, and prayer my duty.

I am, yours, &c.

M. D.

MR. GAUNTLETT ON THE MILLENNIUM.

To the Editors of the Jewish Expositor.

Gentlemen,

AGREEABLY to my promise, I resume my pen to attempt a few remarks on the prophecy of the Millennium contained in the book of Revelation (chap. xx. 1—10.) and to defend the *figurative* interpretation, in opposition to what has been called the *literal* exposition of that animating prediction of the approaching glorious state of the Christian church.

In order to understand any particular prophecy contained in the Revelation, it is absolutely necessary to possess some just ideas of the structure and chronology of the whole book. Hence it may be expedient to give a brief outline of it, which I will endeavour to accomplish in as few words as possible. Chapter i. contains the introduction to the book, and the appearance of Jesus Christ to its apostolic author. Chapters ii. iii. consist of the epistles of Christ to the seven churches of Asia, which exhibit the general state of the church as it existed when the apostle received these visions of the Almighty. From chapter iv. to the 10th verse of chapter xx. are contained two series of chronological predictions of the destinies of the church, from the period of the visions to the commencement of the general judgment.

The first of these series, from chapter iv. to xi. consists of a succession of prophecies, from A. D. 95, to the termination of the celebrated period of the 1260 years. The second extends from the first-mentioned date, to the termination of the Millennium, and the commencement of the general judgment of the righteous and the wicked. These two chains of regular chronology are never broken, except, first, in two instances, by the introduction of the little book, of which sufficient evidence is afforded for their discovery; and secondly, by the introduction of a kind of episode contained in chapters xvii. xviii. and xix. for the purpose of giving a more particular description of the character and final destruction of the great

harlot, and the seven-headed and ten-horned beast. Chapter xx. 11—15, gives a brief description of the general judgment, and of the resurrection of the righteous to eternal life, and of the wicked to everlasting damnation. Chapters xxi. and xxii. 1—5, contain an emblematical, animating, and glorious description of heaven, as a place and a state. The remainder of the last chapter contains the practical improvement of the whole book.

Admitting this view of the chronology of the book to be correct, which accords with the judgment of a large majority of judicious commentators, and which in fact is the grand key by which the figurative and mysterious prophecies of the Revelation are to be opened, the *place* of the millennium with respect to its *chronology* is sufficiently evident and clear. It commences subsequently to the removal and destruction of the beast and the false prophet as predicted in the preceding chapter; and it terminates antecedently to the universal conflagration and general judgment as described in the close of the xxth chapter, *after* the prophetic record of the Millennium. Thus far the sacred writer has himself fixed its chronological order. Whatever may be its nature or duration, it must exist at a period between these events. For if the expositor of the Revelation should attempt to disturb its chronology, he would be in danger of imitating the popish commentator Pastorini, in his fanciful and absurd interpretation of the book. In fact, with this inadmissible latitude, a hundred or a thousand different writers might easily form as many different systems.

Let the reader's attention be now fixed upon a view of the Millennium, as exhibited in the apostle's vision.

Chap. xx. 1—3. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

Here we have a prediction of the capture and confinement of the dragon, that ancient enemy of God and man, who, under the disguise of a serpent, deceived our first parents, and introduced into the world, sin, and death, and all our woe. The foregoing chapter describes the termination of all open opposition to the Gospel, and the tremendous punishment of those who had supported the beast and the false prophet. But while the instruments have been cut off, the principal agent is still at liberty. Satan, the great dragon, if not prevented, would excite fresh disturbances, or create new delusions. He must therefore be restrained, in order to make way for the fulfilment of those numerous predictions in the word of God respecting the universal prevalence of true religion in the world. Now in this vision the apostle is *emblematically* shown how it would be effected. The description, therefore, and consequently the prophecy contained in the description, like *all the other predictions* of the Apocalypse, is *necessarily figurative*. But who can accomplish the capture and imprisonment of so powerful a being as Satan? An angel having the key of the bottomless pit, with a great chain in his hand, seizes and binds him, casts him into the abyss, and there confines him for a thousand years, that he should deceive the nations no more. The angel is evidently Christ. For who besides Christ possesses such authority and power? At the conclusion of the thousand years, Satan shall be loosed and come forth again for a *little season*. This period will, therefore, be short, when compared either with his former dominion, or with the thousand years of his confinement.

Nothing can be more evident than that the whole of this description is *figurative*. It is also equally clear that the *terms* of the prediction are *generally* so, and that the only exceptions are such as are necessary to afford a key to the emblematical imagery. Thus, for instance, the terms *Devil*, and *Satan*, are literal, and probably the phrase *thousand years*, may, likewise, be so, in order to give us an idea of the duration of the period. But the angel, the key, the great chain, the binding of the Devil,

the casting him down, the seal, &c. are all *emblematical* and *figurative*. The whole description is intended to represent the complete restraint and total cessation of Satan's power in the world, during the predicted period of the Millennium.

Chap. xx. 4—6. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Some expositors of this part of the prophecy suppose, that *the reign of Christ* here alluded to, will be *personal*, and that the *resurrection*, mentioned in the prediction, will be a *resurrection of the bodies* of all the saints who have lived previously to the epoch of the Millennium. This is called the *literal* interpretation; though, by the way, it is not strictly or generally *literal*, any more than that which is professed to be *figurative*. For certainly neither a *personal reign* of the Saviour, nor a *resurrection of bodies*, is mentioned *literally*. The visions of the Almighty, as exhibited to the Apostle, are all emblematical, and the predictions implied in them all allegorical. I shall therefore attempt to draw an outline of this part of the prophecy, and superadd such arguments, by the way and in the conclusion, as tend, in my judgment, to establish the *figurative* exposition. In making this attempt, I shall not only exercise candour towards those who view the prophecy in a different light, but also deliver my sentiments with that caution and diffidence which are necessary in the exposition of an unfulfilled prophecy; of which, a general outline alone can be given, while many of its

particular parts can only be filled up when the prediction has received its accomplishment. While, however, the various and minute parts of a scriptural prophecy unaccomplished, cannot be prophesied on with certainty or confidence, a general outline of it may nevertheless be given without presumption. Let the subsequent interpretation, therefore, be carefully compared with the emblematic prediction, and with other prophecies of the word of God which throw light on the subject; and then let it stand or fail, as it may, or may not, be supported by scriptural testimony and sound argument. In order to understand this prophecy, let the terms and phrases be now considered and explained.

"And I saw thrones, and they sat upon them, and judgment was given unto them."—The thrones here mentioned, seem, evidently, to correspond with the account given in the seventh chapter of the prophecies of Daniel;* where, after the power of the little horn was broken, it is said, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." That this prediction of the Apocalypse, and the one here cited from Daniel, are both *figurative*, it is presumed none will deny. But what is the meaning of these emblematical descriptions? Would it not occur to a general reader of the scripture, endued with any solidity of understanding, as well as to the learned expositor of prophecy, that the saints will possess the thrones and kingdoms of the earth, and exercise judgment? At this blessed period, stations of importance, both in the world and in the church, will be occupied by holy men, who will judge in religious truth and righteousness. This does not imply any thing respecting the particular forms of government; and much less does it intimate, that the saints will oppose or dethrone any legitimate rulers. For the rulers and the ruled will be all holy, and men will be universally pious. Then will be fulfilled a numerous catalogue of such predictions as the following: "The Spirit of the Lord will be poured

out upon all *flesh*; and all will know him from the least unto the greatest,"—"The earth shall be *full* of the knowledge of the Lord, as the waters cover the sea,"—"They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now it is plain that these predictions must be fulfilled *previously* to the millennial period, or *during its continuance*. But on consideration it will appear clearly, that they *cannot* be fulfilled *previously* to that era. It is evident from the order of the visions, as well as from the nature of the subject, that the Millennium commences *subsequently* to the victory over the beast and the false prophet; but how long is not particularly specified in the Apocalypse. Commentators, however, suppose, from the enumeration of the times mentioned by the prophet Daniel, that the space of seventy-five years will intervene between the destruction of the beast and false prophet, and the millennial reign of Christ. Whether this will be the exact period, or not, is not necessary for my argument. But in this intervening period, there will be, necessarily, enemies to the gospel, till Satan is absolutely bound and imprisoned. Expositors also argue, with every appearance of truth on their side, that during this era, after the destruction of the Mahomedan powers, *nationally* and *ecclesiastically*, all individual Papists and Mahomedans will be converted to the true religion—that the Jews, as a nation, will embrace their long-rejected Messiah—and that Mahomedans, Jews, Papists, and carnal Protestants, now united with the true and spiritual church of Christ, will, by their combined efforts, be the means of the conversion of the whole world. But until this period be completed, and the millennial reign of the Redeemer commence, Satan will not be *bound*, though his power may have been *gradually diminished*; the Spirit will not be poured out upon *all flesh*; the earth will not be *full* of the knowledge of the Lord; nor will all men beat the weapons of war into the implements of husbandry, while any remain unconverted and uninfluenced by the

* Dan. vii. 9—14, 25—27.

peaceful gospel of Christ. It is therefore demonstrated, that these, and similar predictions, cannot be accomplished *previously* to the Millennium; and it follows, as a necessary consequence, that they must receive their fulfilment *during* that blissful epoch. It also follows, in my judgment, as another consequence which cannot be avoided, that the Millennium will be the spiritual reign of Christ in the power of his gospel. For if the general conflagration, and the resurrection of the pious dead, take place at the commencement of the millennial kingdom, how will the advocate of that opinion explain the predictions, that the "Spirit will be poured out upon all *flesh*, and that the *earth* shall be full of the knowledge of the Lord?" And how will he apply to the risen saints, the conversion of swords and spears into plough-shares and pruning-hooks? If it should be asserted, that men in a state of flesh and blood may live with the risen and glorified saints, it is replied, that this is a supposition so highly improbable, and so totally destitute of any scriptural support, that it merits no consideration. In fact, upon the hypothesis adopted by the literal interpreters, that the general conflagration will take place on the introduction of the Millennium, such an occurrence must be altogether impossible, unless we could imagine that a new race of men would be created.—But I proceed with the emblematic vision.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Upon any hypothesis, it is utterly impossible that this language can be understood *literally*. For how could the apostle *see* the *souls* of those who were beheaded for the witness of Jesus? those, therefore, who argue that the vision predicts the resurrection of the *body*, must necessarily explain the prophecy *figuratively*. Here, therefore, all expositors must stand upon the same ground; though it is admitted that

some may understand a few of the terms in a *literal* sense, which others consider, according to the general tenor of the passage, to be *figurative*. The questions then at issue, between those who consider themselves the *literal* interpreters of this emblematic prophecy, and those who professedly adopt a *figurative* exposition, are, first, whether or not the reviving of the souls of those who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, implies the resurrection of the bodies of all the pious from the beginning of the world till the commencement of the Millennium; and secondly, whether or not the reign of Christ here alluded to, implies his reigning as a King personally at Jerusalem. With the generality of expositors, I take the negative side of these two questions for the following reasons.

First, *the resurrection of the body*, is no where in the scripture represented by the *reviving*, or living again, *of the soul*. In fact, the soul *never dies*. The souls of the righteous, between the period of death and the resurrection, *live* in paradise; and those of the wicked *survive* in hell. This is evident from the following texts, as well as from the general tenor of scripture. "This day thou shalt be with me in paradise."—"It is better to be absent from the body, and present with the Lord."—"The rich man, when he died, in hell lift up his eyes, being in torments." It is not, therefore, at all probable, that the *souls* of the persons raised should be exclusively mentioned, if the resurrection of their *bodies* were intended. The reviving of the souls of these martyrs and confessors for the witness of Jesus, certainly rather implies, agreeably to the figurative style of the Apocalypse, and as will be shewn more particularly hereafter, that their souls re-animated other bodies; that is, they appeared to live again in Christians of the same spirit. It may be also remarked that, upon the hypothesis of those who argue for *literal* interpretation, and who suppose that the reviving of souls implies the resurrection of bodies, the subjects of this revival, or resurrection, are *expressly* and *literally*

mentioned: they are the martyrs and confessors of Jesus, and those who had not worshipped the beast. But how these characters, thus particularly mentioned and described, can in any manner designate and include all believers from the beginning of time to the commencement of the Millennium, is beyond my power to conceive! For these reasons, I cannot, with the utmost stretch of imagination, suppose that the reviving of the souls of the martyrs, &c. implies the resurrection of the bodies of all the pious in all ages of the world.

Secondly, this is the only place in the Scripture in which any thing like a *first resurrection* to life, previously to the general resurrection and the universal judgment, is intimated. But there are innumerable prophecies which coincide with this emblematic description, on the principle of its commonly received interpretation. Is it, then, most reasonable to explain many clear predictions by one expression in this figurative and enigmatical book; or to explain that one expression by the many clear prophecies which give another view of it? The phrase, *first resurrection*, is no where else used. It is, indeed, said, that "the dead in Christ shall *rise first*;" (1 Thess. iv. 17.) but the context shows, as it has been observed by *Doddridge*, *Scott*, and others, that the dead in Christ shall rise and be rendered incorruptible, immediately *before* their brethren who never died *shall be changed*. It is also said, that with respect to the resurrection of real Christians, "every man is made alive in *his own order*: Christ the first-fruits; afterward they that are Christ's at his coming." (1 Cor. xv. 23.) But in this chapter nothing is said with respect to the resurrection of the wicked: the apostle's reasoning in this sublime description did not require it. The resurrection, in this chapter, from first to last, is considered with reference to *Christ* and *his people* exclusively. Hence Christ is said to be the *first-fruits* of all believers who should sleep in death from the beginning to the end of the world. He was the first who arose to die no more. His resurrection was the pledge and assurance of that of his people; who, *in their order*, should arise at a *future* period.

Christ was as the first-fruits presented to God, to sanctify and secure his blessing upon the whole harvest. Nevertheless, if it should be argued that these texts further imply that the righteous will arise before the wicked, none probably would think it necessary to oppose this sentiment, or object to this preeminence conferred on the former. But there is not the least appearance or shadow of evidence from the Scripture, except from this (in my opinion misinterpreted) passage in the Apocalypse, that the righteous will arise *a thousand years* before the wicked. As the resurrection is universally spoken of in the Scripture as one grand event; if the righteous rise *first*, the wicked will *immediately* follow at that *one stated period*, of which it is said by Christ himself; "The *HOUR* is coming, in the which *ALL* that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) Surely our blessed Lord, in this plain language, never intended that it should be inferred, nor meant to imply, that the righteous should come forth from their graves *a thousand years* antecedently to the wicked. The resurrection of believers is spoken of as taking place "in a moment, in the twinkling of an eye, at the last trump," in order that the saints with their glorified bodies may meet the Lord in the air, not to reign with him *a thousand years upon the earth*, but to be with him *for ever in heaven*. It may also be observed, that after the expiration of the thousand years, and after Satan shall be loosed again for a little season at the termination of this period, we have an account of the *general* resurrection—a resurrection of the *small and great*; of men of all ranks, classes, and characters, without any exception; without the least hint that the martyrs, and much less that all the saints, had risen a thousand years before this *hour* arrived in which all men came forth from their graves to the resurrection of life, or the resurrection of damnation.

Thirdly, if the resurrection here spoken of be not a resurrection of bo-

dies, but a spiritual resurrection of souls, there is not the least ground to conclude that Christ will come down from heaven, to reign *personally* at Jerusalem. In fact, there is not a word said of any *personal* reign. It is only stated that these revived souls lived and reigned with Christ a thousand years. It is, therefore, reasonable to conclude, that Christ will reign spiritually on the earth in the power and prevalence of his Gospel, and by his Holy Spirit in the hearts of men in general. His kingdom upon earth will come in a much more especial manner than at any former period; in fact, it will be an *universal* kingdom. He will evince what his religion can effect, when all men become his willing and devoted servants; when Satan is bound and cast into prison, and when his Spirit shall be poured out on all flesh. The saints may then, indeed, in strict conformity to this figurative language, be said to *reign with Christ*; and this revival of the souls of martyrs, confessors, and spiritual worshippers, may with the utmost propriety be called, in the emblematical imagery of the Revelation, *a first resurrection*, for it will be truly, in the language of another part of the sacred volume, "*life from the dead*." It may also be remarked, that the expressions concerning Christ's coming to destroy Jerusalem, are much stronger than any here used, and such as would be more likely, if the fact had not taken place, to be explained of a *personal* appearance. Nothing, indeed, is here stated respecting the *coming* of our Lord; it is only asserted, in language which must be *figurative* on any interpretation, that the revived souls of the martyrs, &c. reigned with him a thousand years. "*Immediately after the tribulation of those days*," said our Lord with reference to the destruction of Jerusalem, of which he had been speaking, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew xxiv. 29, 30.) Now

though the language of these verses may be intended to lead the mind of the reader to the consideration of the end of the world, and the coming of Christ to judgment, yet the expression, "*immediately after the tribulation of those days*," must restrict the primary sense of them to the destruction of Jerusalem, and the events that were consequent to it.* Our Lord here asserted, that he would come in the clouds of heaven at the destruction of Jerusalem. But the fact has demonstrated that he did not come in his personal presence as the Son of Man. So likewise the expressions that relate to his presence with and *coming* to his people, are much stronger than any that occur in the prophecy of the Millennium. In order to console their minds in the prospect of his departing from them, our blessed Lord addressed his disciples, "I will not leave you comfortless; - I will *come* to you." But what expositor ever interpreted this of Christ's *personal* presence? On the whole, in my judgment, there does not appear to be any evidence in any part of the prophecy of the Millennium, that Christ will reign personally at Jerusalem during the predicted period.

Fourthly, the personal coming of Christ to reign at Jerusalem cannot possibly take place, because the Scriptures speak of his "*sitting at the right hand of God*" in heaven, till he comes again to judge the world. This coming of the Saviour to judge the quick and dead, is expressly asserted by the apostle to be the *second time* of his coming. It is, however, admitted, that many who now hold the hypothesis of the personal reign of Christ and the resurrection of the pious dead at the commencement of the millennium, likewise maintain that Christ will come to judgment at that period. But this sentiment appears to me expressly to contradict the oracles of truth. The quick and dead undoubtedly include all that are living at the day of judgment, and all that had died previously. Now, according to the Scripture and the creeds of the church, these will be all judged "*at the coming of Christ*, when all men will rise again with their bodies, and shall give an account of their works;

* See Scott's Note on the passage.

and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire." Again, at the close of this chapter, after the Millennium is terminated, and after another subsequent period has taken place, during which Satan has been loosed for a little season, a particular description is given of the resurrection and the judgment; and if this be not the *universal* resurrection and the *general* judgment, I much despair of understanding the plain and affecting language of the Holy Scriptures which have been given by inspiration of God. All the human race are there represented as rising from the dead, and standing before the throne of God. That the righteous and the wicked will then rise from the dead is evident from the general tenor of the language. That the righteous will then be *judged* as well as the wicked, is evident, because all will be judged according to their works, agreeably to what is asserted in many other passages of Scripture. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "Behold, I come quickly;" says our blessed Lord, at the close of this book, "and my reward is with me, to give to every man according as his work shall be." In perfect conformity with this doctrine, our Lord has also himself given us a particular account and description of the proceedings of that great day, "when all nations shall be gathered before him; and he

shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . *Then* shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal." Let the reader, after carefully observing these descriptions of the judgment, as given in the Apocalyptic vision, and by the great Judge himself, seriously ask himself, whether or not he can believe that the judgment of the righteous will take place more than a thousand years previously to that of the wicked.

These are some of the reasons, Gentlemen, which constrain me to reject the hypothesis respecting the resurrection of the bodies of believers, and the personal coming of Christ, at the commencement of the Millennium. I shall beg the favour of the inscription of one more letter on the subject, in which I shall make some farther observations on this prophecy, attempt briefly to state the nature and character of the Millennium, and add some farther arguments against what is termed the *literal* interpretation.

I am, Your's, &c.

HENRY GAUNTLETT.

Olney, Sept. 25, 1822.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNAL OF THE REV. MR.
THELWALL.

[Continued from page 417.]

Saturday, June 22. My second visitor this morning was Mr. S. a schoolmaster, --but though he is himself a Jew, almost all his scholars are Christian children--and he has been very much patronized by one of the directors of the schools in consequence of a little book

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which he has published, setting forth a new system of rewards and punishments for the regulation of schools. This had been put into my hand yesterday, and I had hastily looked it through; it contains some judicious observations,--but like most other modern systems for the improvement of either children or grown up persons, it labours under this great and glaring defect--that the author has utterly for-

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gotten, from beginning to end, that man (the subject of his proposed instruction) is altogether a corrupt and depraved creature. He grounds all his system upon the Pelagian error, (so justly condemned in the articles of our church) that all the evil in the world arises from bad education and corrupt example. I intended to have urged him to a deeper consideration of this point than he seems hitherto to have thought of—but the conversation took another turn. He is a man of much information and liberality. The Jews look upon him as far from orthodox—naturally enough, seeing that all his communication is with Christians, and he is, therefore, obliged to desist from the observance of many Jewish ceremonies—and he seems to do this with very little difficulty or regret. His sentiments very nearly coincide with those of my previous visitor, with whom he is intimate—and I urged in another manner nearly the same points upon his attention—and I find that sometimes it gives me an advantage in conversing with Jews and unbelievers, that I can refer to the circumstances of my former life, and say, ‘I am not a Christian from prejudice or education, but from conviction alone; I was once as averse from the principles I now maintain, and the faith I now profess, as you can be; but serious and long examination has constrained me to an unhesitating belief in the divine inspiration of the Old and New Testaments, and I must therefore endeavour, with the simplicity of a child, to take all my religious opinions from the sacred volume alone. This sometimes makes an impression, and excites curiosity at least; and I am compelled to observe, with thankfulness and adoration, that while I cannot but consider my former unbelief, and my irreligious education, as the greatest misfortunes of my life, yet even out of those evils, the Lord is mighty and gracious enough to bring good.

Mr. S. even offered to distribute some of our tracts among his scholars, especially those of a Sunday school which he has instituted—and for which he opens his own school-room on the Lord’s day. You may readily conclude that this falls far short of our English idea of a Sunday school—but it shows unexpected

liberality in a Jew, that he should concern himself at all with the *gratuitous* instruction of Christians.

Those two circumstances took up greater part of the morning, and I hope will give occasion to further acquaintance with both these individuals, and of this they also seem desirous, though with regard to the first, I have no further opportunity at present, as he is obliged to set off for L. to-morrow.

In the afternoon I called upon Mr. M. who had been unwell, I found—we had some further conversation with reference to Mr. E.—but our principal subject was the formularies of our church which I was called upon to defend. The Dutch are universally prejudiced against them; but every discussion only convinces me more deeply of the importance of a Liturgy, and the privilege of belonging to a church which has one so excellent and truly evangelical. I perceive from the objections which even ministers of the Gospel make to forms of prayer, that they forget in great measure the true design with which a Christian people should come to the house of God; and I also see in practice that *the worship of God* has only an inferior place in churches that have no liturgy. “*My house shall be called a house of prayer*”—and yet not above *one fifth* of the time is in the Dutch churches usually given to prayer—and even that with a sad deficiency in respect of reverence and attention, the natural result of the want of known forms in large churches, in which the minister, to be heard, must *pray so loud*, that the mind instantly perceives an inconsistency with the deep humility which is most of all to be desired, in drawing near to God.

This is digression; but I am glad to take an opportunity now and then of expressing my attachment to our own church, though I trust I endeavour to cultivate a spirit of enlarged toleration towards others. And in these sentiments I know you will coincide with me.

I called afterwards on Mr. E. a second time, and gave him copies of the different books and tracts which I had brought with me. We renewed our conversation on some of the points we

had spoken of last night—and I principally urged him to a more humble submission of every sentiment to the word of God—representing to him how unseemly he would find a disputatious spirit in a child; and how unsuitable it would be if a child, instead of believing and obeying his father, should always be disputing and demanding reasons and explanations. I saw here the importance of a *parable* or illustration of that nature, as indeed I have often done before. When I have used every other mode of argument in order to instruct or convince, but in vain, I have continually found that a parable or illustration has immediately prevailed. And in this instance it seemed to produce more effect than all I had said besides. In conversing further about my proposed exertions among the Jews, I discovered that he really knew nothing of the state and disposition of his own countrymen in regard to religious enquiry, and that all his objections were evidently futile. He was anxious that we should call again, but I cannot say that he seemed particularly desirous of pursuing the points we had been discussing; and it was very plain, that even in his own estimation, his plan of proceeding with his countrymen, would only do for the thinking, and polished, and enlightened classes—about whom alone (like most philosophical and reasoning reformers) he seemed to care. I rejoiced inwardly in the mean time to remember, “To the poor is the Gospel preached.”

Sunday, June 23. Being desirous of hearing as many of the ministers here as possible, I went to church morning, afternoon, and evening; and was pleased to observe that all whom I have had opportunity of hearing, preach the truth in faithfulness and love; and this (upon enquiry) seems to be the case with the rest also—which is not always to be expected when there are nine ministers in a place. It is a great privilege for G. that the ministers are all upon such a brotherly footing with each other, that one of them told me that in twelve years he had not witnessed any thing like discord or contention among them; though it cannot be supposed

that upon every point they think exactly alike.

After the morning service I went to visit Mr. S.’s Sunday school, and while I was there he distributed among them a few tracts which I had given him—some of which he had evidently read with attention since yesterday. From his school he took occasion to introduce again the subject of toleration—which he drives (as I had before observed) to a point bordering close upon indifference. I therefore took occasion to say that I hoped I cherished also a spirit of very enlarged toleration too, and that I considered the whole world as divided into two sects, *those who love God*, and *those who do not*; the former I consider as my brethren, in the fullest sense of the word, without respect to differences of opinion on minor points; the latter I could not regard with the same species of affection, nor could I feel any union of heart with them, so long as they continued in their present state, nevertheless, I loved them so well (in whatsoever state of sin and misery they might be involved, and however separated from me by conduct, opinions, prejudices, and enmity) that I was desirous of using my best and most earnest endeavours for their true conversion, that so they might at length become my brothers too. He was obliged to allow that this was a right view of the subject, and added, that certainly those who did not love God were those who did not *know* him; whence of course it would follow, that it was a duty to diffuse the true knowledge of God as extensively as possible. I did not wish at that time to pursue this idea, not having much time for discussion, and wishing him to lead the way as far as might be, lest I should weaken the impression of a truth once suggested, and in which he could not but agree, by appearing disposed to force it to conclusions for which he was not prepared, and with which, as yet, he would naturally feel some repugnance.

Monday, June 24. I spent the greater part of the morning in conversation with one or other of the ministers, and with Professor M. and was much refreshed in spirit, by all this commu-

unication with so many excellent men and fellow-labourers in the ministry of the Gospel. In the afternoon called again on Mr. S. in order to see something of his school--which appears to be very well conducted. While I was present, some of the higher class were examined in Scripture history, (with which they were evidently well acquainted) and the consideration that it was a *Jew* under whose care, (though of course, not from his direct instruction, but from an under master) they were learning these first rudiments of *Christian* knowledge, suggested some affecting ideas; especially in reference to what must be the effect upon his own mind, of thus hearing from day to day so much of that Redeemer whom his nation, and probably his nearest relatives, still continue to despise and abhor? did we not know how blind and deaf the heart of man can be (yea, generally is) to all that has any reference to our only Lord and Saviour, we should be disposed to expect the most deep and salutary impressions to be made upon his mind. And should God open his heart, such impressions will be made; for this, therefore, we must pray.

We conversed on various subjects. He mentioned some attempts which were making (taking even in some measure the form of society) for promoting the progress of moral and religious knowledge among the Jews; but did not enter into particulars. He returned to the subject of toleration; made many enquiries about the state of the Roman Catholics in Great Britain, and the restrictions under which they laboured; upon which I endeavoured to point out to him, that, supposing there were an established religion in a country (which *here* is not, properly speaking, the case) there might be particular tenets which would necessarily exclude the church which held them from the benefits of a full and entire toleration; and to show that these were inwoven with the principles and spirit of the Romish church; and I further pointed out, that however tolerant we endeavoured to be in regard to individuals, of that, as well as of every other communion; yet Protestants are, of necessity, engaged in a decided opposition to the church of Rome as

a church. He seemed to admit this, but still objected to the idea of any civil restrictions upon any sect whatever--but, not pursuing that argument, proceeded to object to the idea of making any attempts to *proselytise* members of any one church to another--bringing forward the notion to which the Jews so continually resort, that as it pleased Providence that a man should be born of a particular sect, he ought also to die in the same. I told him, in the first instance, that this did not consist with the idea that there is any such thing as divine truth in the world, which being supposed, we are surely bound to make it known, and to seek it for ourselves; and further, that, as to the matter of making *proselytes* to a particular party or set of opinions, I was as much averse from it as any one--but that if I had discovered a remedy for a particular and prevailing disease; or made any useful discovery which I saw clearly would conduce to the welfare and happiness of mankind, I should think myself bound to communicate it; and that, if through ignorance and prejudice I found men setting themselves against it, I should feel myself called upon to use every argument and every means of persuasion to overcome their enmity and induce them to embrace what tended to their good; and he must acknowledge that this would be the path of humanity and of duty in such a case: how much more, if, upon the most deep, and mature, and rational consideration, I was convinced that I knew something of which others were ignorant, and which tended to make them better and happier, not for time only but eternity! He seemed to be a little surprised by this mode of arguing and stating the question; and, observing that then it came to the same point of which I had spoken yesterday, that we should endeavour to bring to the knowledge and love of God, those who thus far did not know or love him; he then turned the subject: but I hope to find means of returning to it hereafter, and, perhaps, in a better form for discussing it fully, as he evidently does not yet understand, how my professed principles of toleration consist with the office of a missionary. He had heard, it seems, that our

Society (which he evidently alluded to, though he named no one in particular) endeavoured to make converts by offering temporal advantages, and exclaimed against this vehemently; and I was glad to have the opportunity of denying a charge so groundless, which yet I have before observed is maintained against us by many among the Jews.

Afterwards I called on Rabbi R. who is also one of the teachers in the Jewish institute, and he was so anxious that I should see how every thing went on, that though by some misunderstanding, I came after school-hours, he called together several of his scholars that I might now judge for myself of their progress in Dutch, as I had before done (upon Wednesday last) of their progress in Hebrew. I gave them something to read which certainly they had never seen before, and was much pleased with the fluency and distinctness with which they read. I had a good deal of conversation with R. himself, but cannot say it at all increased my desire of entering upon the contest with rabbies. He seems to be quite a disciple of the new school in respect of his interpretations of Scripture; but how far he has borrowed his way of reasoning all meaning out of the plainest texts of Scripture from the Talmud, and how from the thorough-paced *Neologoi* of Germany, I cannot tell. I made him turn to many passages in the Hebrew Bible, but could never prevail upon him to give me a literal translation; he was resolute to foist in a sort of paraphrase which made every thing tame and spiritless, and unmeaning. He could not endure for a moment the doctrine of human corruption; David's expression, Psalm li. 5, was nothing more than a piece of poetical humility; and he told me a new way of reasoning away the plain history of the temptation and fall of our first parents, Genesis iii. 1--6. which he wanted me to admire as very ingenious, but I could only tell him it did not please me at all, for at that rate we might easily reason away every truth in the Scriptures, and as well prove next, that Gen. i. ought not to be understood as teaching us any thing about the creation of the world. In short, he is a man who seems to delight

in deceiving himself with his own ingenuity. Yet he seems in some respects an amiable man, and has a son who is a very interesting, intelligent, promising youth, whom one could not well look upon without a special feeling of compassion, that he should be growing up in the midst of blindness and error. I should not, however, forget to mention, that the Rabbi, notwithstanding our disagreement about the interpretation of Scripture, was exceedingly friendly.

Tuesday, June 25. I had formed such an extensive acquaintance during the few days of my tarrying in G. that I spent the whole of this day, or nearly so, in calling upon them to take leave; from which I was rejoiced to discover that my visit had not been entirely useless, but that I had been enabled, in some measure, to awaken attention, and suggest ideas upon a very important subject, to which, hitherto, in the midst of many opportunities for exertion, scarce any one appeared to have given a serious thought; and I hope that the ministers of the Gospel in G. will not be entirely forgetful in future of the lost sheep of the house of Israel, who are now scattered among the flock more immediately committed to their pastoral care.

Friday, June 28. Went to M. a long and tedious journey, through sandy roads, and little to be seen but dry and barren heath. My original plan did not take in this place, but having heard that there were a good many Jews here, and knowing that we had an active correspondent of the Tract Society here in the Rev. Mr. K. one of the ministers, I resolved to stop here a single night, with the hope of finding some good employment for the evening after my arrival, and the morning before I went away. Accordingly I made haste to call upon Mr. K. and providentially found him at home, which (he mentioned to me) does not often happen on a Friday evening. I introduced myself on the ground of my connection with the Tract Society, which soon appeared to be the best introduction I could have; I explained the objects of my journey; we soon fell into conversation upon plans for promoting the good cause, and appointed a convenient time for calling again to-morrow. So that I quickly

found reason to rejoice that I had arranged to stay a night in this place, instead of merely passing through it, as I had at first intended, or, I should rather say, I had entirely overlooked it, and, therefore, had not even enquired if my way lay through it.

Saturday, June 29. Calling this morning a second time upon Mr. K. I learned from him that there is a considerable number of Jews in M. but they are very much opposed to the erection of schools among them, and cannot be persuaded to fall in with the plans which have been proposed for the education of their children. I gave him a German Hebrew Testament, and a few tracts (particularly *Light at Eventide*) to put into the hands of one or other of the Jews as occasion might offer; and in the course of conversation he mentioned a Jewish teacher who had lately come to M. seeking employment, who was well acquainted with the Hebrew, and spoke fluently several modern languages; and who, on Easter Monday, had addressed a very remarkable discourse to the Jews in their synagogue, which he had afterwards shown to Mr. K. He had taken for his text Prov. xiv. 34, of which, first of all, he gave a critical elucidation, then a number of illustrative facts from the history of different nations, and more especially of the Jews, and concluded with a very forcible appeal to the Jews, considering their present scattered and miserable condition (which he contrasted with their former glory) as a judgment of God upon them for their sins, and charging home the Jews of M. in particular with the sins of which they are more especially guilty, and most of all, with their neglect of the education of their children, who are growing, he would not say, in ignorance of *the hope of their fathers*, but in utter ignorance of *the true God* altogether; and from this ignorance, what but increasing vice and misery could be expected to arise?

I would very gladly have stayed some time longer in M. if it had only been for the purpose of conversing with this man, who must certainly be an extraordinary character; but this I could not very well arrange, and, perhaps, it is better to leave him at present to Mr. K.

who seems already disposed to improve the opportunities he possesses, of forming more intimate acquaintance with a man who is, in a measure, prepared for conversation on religious subjects. One circumstance, however, suggested a fear that all was not right in the man's conduct; which was the difficulty of accounting for the circumstance, that a man of talent and learning so superior to most of his countrymen, should never have been able to find fixed and profitable employment in any of the numerous places which, it appears from his own account, he has visited. Mr. K. considered it therefore to be proper to exercise much prudence towards him, for a time at least.

In the afternoon I travelled to Z. and on the way at a small town called Z. called on another correspondent of the Tract Society, from whom I learned that *there* also a few Jews are to be found, (about ten families) but (except one or two of them) so miserably poor, that it is difficult to say how they live. And thus it is, that the Jews are scattered through these provinces, so that there is scarcely a place, even a village, in which one or two families may not be found. To seek out, and visit all these places, would, therefore, for an individual, be an endless labour and not very profitable, but the fact shows clearly what advantages there are for exertions among them in this country, if the attention of Christians were once thoroughly awakened to the subject.

Tuesday, July 2. In the afternoon, I called on one of the ministers, with whom I had a very long conversation, and I was very much pleased with him on every point except the Jewish question, on which thus far, he seems scarcely ever to have bestowed a thought, and could give me no information even on the points which, as a mere inhabitant of the city, I supposed he must have been prepared to tell me all I wanted to know. This again caused some delay in my further proceedings respecting the Jews, and so I endeavoured to gain what information I could upon other points connected with the state of religion in this country; a subject upon which I am anxious to improve every opportunity of enquiring. And I was

the less anxious about devoting every moment to the Jewish question *now*, because I think I have, during the course of my journey, gained the information I principally wanted, and have already sufficient *data* to regulate my future proceedings, and direct me in the choice of measures, (which I shall propose to you more at large than would be possible here, so soon as I have sufficiently digested them) as most likely to promote the great work we have in hand in this country.

Wednesday, July 3. I called this morning upon the Rev. Mr. G. and I hope to have opportunities of further acquaintance with him. He is a man of extraordinary zeal and talents, and gave me such accounts of the Jews here, as shewed that his attention had been directed to the subject. There are here about ninety-five Jewish families, and their temporal condition is much better than in most other places; for of that number, between seventy and eighty families may be considered as being in circumstances of comfort and respectability, and generally they bear the character of honour and integrity in all their dealings. Many of them are shopkeepers, which I have not observed to any great extent elsewhere, (except in second-hand articles and the like, in which they, in various places in Holland, as in London, carry on a good deal of traffic, which naturally is not very respectable;) here, however, they are mercers, hosiers, linen-draper, &c. and their shops, as far as I have observed, have every appearance of cleanliness and order. Some of them show marks of liberality of sentiment, and of a disposition to enquiry, and a few of them attend the Reformed churches here pretty often, insomuch that Mr. G. has made it a rule, always to preach upon Old Testament subjects in the evenings during the winter, in expectation, that some of them will attend; and on the same account, giving sometimes a particular turn to his discourses. Nevertheless, he observes that they are very suspicious, and it is very difficult to draw them into conversation upon religious subjects. I found, however, that with all his zeal and intelligence on the subject, Mr. G. was too much disposed

to give up all the deistical Jews as utterly helpless—an idea very prevalent among our real Christians, but against which, I always feel myself called upon to protest; as not consistent with either reason or charity. It is drawing a line on account of *mere opinion*; whereas it is evident, that whatever speculative opinions men may entertain, whether downright atheism, or strict Calvinism, the actuating principles in *all unconverted men* are much the same. “As in water face answereth to face, so the heart of man to man.” In *all*, “the carnal heart is enmity against God,” and (excepting here and there a few acts and seasons of unmeaning and superstitious devotion) the cause and tenor of the life in *all* is practical atheism, till a divine influence enlightens the understanding and renews the heart. I do not mean to say that particular opinions do not afford, on the one hand, favourable opportunities, and on the other, oppose formidable difficulties to the reception of the Gospel,—but to urge, (what seems to be too much forgotten) that they do *not* make the grand and essential distinctions. The great and real difference (in comparison of which, all others must be trifling,) is between the *natural man*, and the *spiritual*; (1 Cor. ii. 14, 15. with which the whole of that, and the preceding chapter may be compared.) Therefore, whatever a man thinks, whatever he believes or disbelieves,—I am principally concerned with a more important question—Is he “renewed in the spirit of his mind,” or is he not? If with the word of God in my hand, I am constrained in reason, to fear that he is *not*, I know that what I would desire for him, it is not in any human power to bestow, but putting myself as a willing instrument into God’s hand, and waiting upon Him with earnest prayer for the influences of His Spirit; I must observe whether the peculiar opinions of the man, if they oppose difficulties in many respects, do not, in one or other also, offer facilities for addressing him (which will almost always be the case, though of course we need a higher wisdom to direct our judgment in the line of reasoning to be adopted) in such a manner as, under the divine blessing, is most calculated

to reach his heart. For myself, (as I have mentioned to you before) I should feel much less at a loss in addressing a deistical, than a Talmudistical Jew.

After a great deal of interesting conversation with Mr. G. I went to dine with Mr. F. another of the ministers to whom I had been introduced when I was before in this place: with him also I had a great deal of interesting and profitable conversation, for he is a very intelligent man. What principally struck me in speaking with him, was, the necessity of keeping the Jewish question as clear as possible of all particular systems in the interpretation of the prophecies. For we cannot bring all men to agree with us upon those points, even when they are already agreed upon higher and more important principles, which are sufficient to make them equally zealous with us in endeavours to bring the Jews to the knowledge of Christ. Indeed my desire is, that the exertions we are making, should be placed as singly as possible upon the broadest grounds of Christian *duty*, without entering into any doubtful questions, or drawing our motives from the encouragement afforded by *uncertain hopes*. Surely our design is to unite all Christians, if possible, in the cause—let us not then adopt any principle which is of an *exclusive* nature.

Though Mr. F. appeared to enter heartily into my feeling of the duty of labouring for the Jews, evidently takes a view of the prophecies respecting them, quite irreconcilable with that which I am disposed to take, so far as I have studied that part of the question at all. I thought it, therefore, best to wave entirely the question upon which we *differed*, that I might have the better opportunity of urging, in the spirit of love, those points upon which we *agreed*.

In the evening, I took a long walk to call upon a particular friend of Mr. C. and met there with his son-in-law, who is one of the ministers of E. and I had thus opportunity of enquiring about the Jews in that place, at least, so far as this gentleman was prepared to speak of them, which was not so particularly as I could wish. However, I hope to have opportunity of sending him a

small parcel of tracts, &c. for distribution there, as I would not have any such place entirely neglected. I believe, however, that it is not a very promising place, as the Jews there (about a hundred families) seem to be but very poor and ignorant for the most part, and therefore, probably, very prejudiced and unteachable.

Thursday, July 4. There being a service in the church this morning, I took the opportunity of going there to hear the senior minister of this place, who had lately been prevented from preaching for many weeks by illness, and who seemed disposed to use his recovered health, to give his flock a plain Gospel sermon, and therefore took for his text, Luke xv. 2. The Dutch style of preaching, especially among the old ministers, is somewhat too minute and diffuse; but, with that exception. I was pleased with the spirit of the whole, and I hope, not unedified.

After this, I visited the Jewish school for the poor, and in so doing, I wished to have been accompanied by the Rabbi, and accordingly went into a Jewish shop to enquire where he lived: but so unaccustomed are they to any such enquiries on the part of Christians, that I perceived that this simple enquiry awakened immediate suspicion, and they seemed to fear that certainly some evil must be intended when a Christian began to enquire about their rabbi and their schools! The rabbi was not in town, and the chief inspector, on whom I next called, could not accompany us, as he also was compelled to go out of town the same day: so I was obliged to go without ceremony to the school, and then found that this was the best, as well as the shortest way. There are twenty-three children in the school, but it is not conducted on the best plan possible; the funds are not sufficient, and there is a Dutch instructor wanting to teach them the language of the country in which they live. Also I observed that the neglect of the schools (arising from a disposition to neglect the Jews altogether) is one cause of their present low state. If different persons, Christian travellers especially, made it a point to visit this school, and interested themselves about it, this simple circumstance would stir up the dili-

gence of both the teacher and the scholars, and they would make more progress than they now do.

I was very much pleased with a young Jew, who shewed me the way to the house of the Rabbi, and who conversed with me very freely. He mentioned, among other things, a literary society existing among the Jews at K. which meets weekly for the purpose of moral and scientific discussion, and one of the ministers of the place attends the meetings, and reads there from time to time, moral essays. I am afraid, however, that this may be no other than the one I had occasion to mention to you under the date of June 5. and if so, in a Christian point of view, it will not be very profitable. At the same time, we must rejoice in a disposition to more liberal studies, and to the acquisition of knowledge, which (from the existence of this, and other similar societies) appears to be at work among the Jews; and in the liberality of sentiment, which admits any one who bears the name and title of a Christian minister to their meetings.

In the evening, I sent for the Jewish soldier B. Van L. with whom I had spoken when I was here before, but who, from some mistake, and from various circumstances, had not yet called upon any of the ministers. Thus he explained naturally enough, but in a way which shewed that he needed a good deal of stirring up, and of constant attention to keep alive the serious impressions of which he appears susceptible, so long as any one is talking with him. He complained of the difficulty of understanding the sermons which are commonly preached in the churches—and I could not but see again, (what I had often seen before) how difficult it is to preach level to the understanding of the multitude: nor do I know in what way we can surmount this difficulty, and preach intelligibly to the mass of our hearers, except by imitating our Lord in the continual use of parables, and similar illustrations. I attempted this method with Van L. and read to him in Dutch the parable of the Prodigal Son, and then endeavoured to expound it to him briefly: he seemed to understand it tolerably well, and to be somewhat af-

fected by it; but I found it no easy matter to explain myself in a foreign language to a person totally ignorant of the subject on which I had to speak; for this is a very different thing from speaking to a brother minister upon points with which both are acquainted, and on which we substantially agree. However, it was certainly a very profitable exercise for me, whatever effect it might have upon the person whom I addressed.

Friday, July 5. According to the arrangement we had made last night, I went myself with Van L. to call upon one of the ministers, and we spoke with him very seriously on the necessity of beginning a regular attendance upon public worship, and refuted the objections which he still seemed to have on the score of the unintelligibility of most that he heard to one so ignorant as himself. He seemed to think, that till he had received some private instruction it would be quite unprofitable to attend the churches, and in his way of reasoning it appeared what difficulties he has to undergo in breaking through the habits of irreligion in which he has been brought up from his earliest youth. I hope, however, that he is now in good hands, and that, as far as human instruction is concerned, he will go on well. Let us pray for the blessing of God to make it truly profitable to his soul.

I spent most of the day in calling upon the ministers whom I had already visited, and in urging the everlasting concerns of the Jews upon their attention, and met with several persons at the houses of one or other of them, whom I had thus an opportunity of interesting in the same cause. And, indeed, I have seldom passed a day in more pleasant and profitable conversation.

I do not know that it is needful to enter into any further particulars. I travelled on Saturday to D. where I remained Sunday and Monday, and called on a gentleman whom I had already met at Z. on a professor of eastern languages, to whom one of the ministers at G. had given me an introduction; and on one of the ministers of the place to whom Mr. G. had recommended me,

and from whom I heard on Sunday afternoon one of the best sermons I have heard in this country, upon 2 Cor. v. 14. "The love of Christ constraineth us;" (as a thanksgiving sermon, after the sacrament had been administered in the morning.) I explained to these, especially the two latter, the objects of my journey; left with them a few copies of some tracts for the Jews, &c. and am to send to them two copies of the Hebrew Testament before long. There are but few Jews in D. who are also but lately come to reside there; and here as elsewhere, I found that the persons who ought to have been actively employed among them, did not so much as know any thing about them? So needful is it to use some effectual means for stirring up good people in this country to an interest and concern for the most important portion of their fellow-countrymen.

On Tuesday, July 9, I returned to Amsterdam, a long journey of fourteen hours, having been absent six weeks all but two days, (being considerably my longest absence from Amsterdam, since the day that I first arrived here from England; now more than three years and a half ago). Here I found opportunity to indulge some feelings of thankfulness, of adoration to that God who has so remarkably preserved and refreshed me on my way; and this not alone, for this evening also I renewed my acquaintance with Mr. M. with whom I could speak and feel, as I could not do with many others, even of those, who, I trust, are not altogether ignorant of the grace of God.

And now I do not know what remains but that you and I, and all who are interested in the salvation of Israel, should humbly and earnestly pray for a blessing on the seed that has been scattered; and that God would graciously be pleased to awaken his children in this country, to more earnest attention to the welfare of their Jewish brethren, and awaken the Jews also to some serious consideration of their eternal interests.

The first visit I felt called upon to pay was, to our dear friend and brother, the Rev. Mr. M. who, a fortnight ago, lost his wife. This was, I think, the last house I had visited the day I left

Amsterdam. She was then in good health, and he but just recovering from a severe illness; now *she* is removed from this earth by an illness which was scarcely supposed to be dangerous for twenty-four hours before her death! and *he* remains deeply afflicted, as one who has lost the desire of his eyes with a stroke, yet supported by those consolations which the Gospel alone can bestow. She was, I have every reason to believe, a real Christian; and I scarcely ever conversed with her, but she expressed some lively interest in the promotion of Christ's kingdom, and seemed to be considering what she could do in her sphere towards its extension. She was of one of the first families in this country; but her true nobility was, that she was *born of God*.

This event gave occasion to some solemn and affecting reflections, in which I doubt not, you will willingly partake, so far as may be at a distance, and in reference to one unknown to you upon earth, with Yours very sincerely, &c.

A. S. THELWALL.

To Rev. C. S. Hawtrey.

LETTER FROM MR. J. P. GOLDBERG.

Dresden, July 15, 1822.

Reverend Sir, and beloved Friend in the Lord!

MY hope of being soon enabled to inform you and the Committee of the institution of a Society for the salvation of Israel in this place, has from week to week delayed my communicating to you the progress of my activity here, and what by the Lord's mercy I have had the happiness to do for the glory of his name at Leipzig. But now you will be informed by our worthy President, Count Dohna himself, that this institution, under divine assistance, has actually been formed. Since I last wrote to you, I have found many reasons for humbling myself before the Lord, for placing my whole confidence in him, in whose service I have the privilege to work. Under many outward and inward trials, it is his strength alone which enables me to overcome. And while I clearly see day

after day, that in my own strength I can do nothing but evil, and for every good work must be dependant upon Christ and his mercy, I at the same time have a joyful sense of the blessings which attend a humble and broken heart, because it keeps alive the desire to do all that I have to do in the name and in the strength of Jesus, and gives me more and more to experience of the all-sufficiency of his grace. It is also a great matter of gratitude to me, that in Mr. Leonhardi the Lord has given me such a kind friend and experienced guide in the way of his service, who not only devotes himself unreservedly and joyfully to the service of God in general, but who with unrelenting activity works for the salvation of the Jews, and endeavours to restore them to the favour of Jehorah. The success of our labour has not, indeed, answered to our wishes, and many a pleasant hope has, through the malice of the enemy, proved to be vain. For alas! how difficult beyond conception is it, to deliver a Jew from his prejudices, to which from his early infancy he has been fettered, to convince him of the vanity of his own righteousness, and his confidence in mere ceremonies, in order to lead him to the only fountain of justification in the blood of the Saviour. But to this must be added the bad example the Jews have before their eyes in the conduct of the majority of professed Christians. Nay, there are Christians who loudly ridicule and blaspheme the adorable name of Christ, who make it their endeavour to call Jews back from the way of salvation, in which they had begun to walk, and who rejoice in the success, as in a triumph. Christians of that description are dangerous enemies, with whom here, as every where, servants of Christ are engaged in battle. Some of the individuals, whom the Lord had given me here, whom I had instructed in the truth to salvation, and who showed marks of genuine conviction, have also been deluded by these instruments of Satan. But as they have not as yet decidedly separated from us, but only wish to put off their conversion, I still entertain a hope that the Saviour of sinners, as the good Shepherd, will bring these poor straying sheep to his

fold. As I never can forget the manner in which my long-suffering God and Saviour has brought me to his saving knowledge, I look upon all other sinners as objects of the same mercy and compassion. There was nothing in me, that could justify the least hope of my becoming a vessel of grace; yet I have found mercy. Therefore I cannot and will not give up my hope with regard to the most hardened and most endarkened fellow-sinners, but I will be so much the more diligent in my works of charity to them, the more fervent in my intercessions for them, and the more ready to comfort them with the comfort by which I have been comforted myself. Under many disappointments the Lord gives me to see some encouraging instances of success of my labours. The six children under my instruction appear to become more and more confirmed in the truth of the Gospel; and I hope the Lord will make these lambs members of his fold. The Jewess, formerly mentioned by me, is growing in the grace and knowledge of Jesus Christ. But as her husband, though convinced of the truth of Christianity, cannot as yet entirely disengage himself from his Jewish habits, we must put off the baptism until he, by the divine Spirit, has been sufficiently enlightened, to see the depths of his misery and the necessity of a Saviour.

A month since, a Jew, who for several years has resided in Vienna as teacher of the French and Italian languages, and is not unacquainted with the Christian doctrine, pays me his visits, in order to become by my instruction, more confirmed in his conviction of its truth. I went with him through the whole line of promises in the Old Testament respecting the Messiah, and on comparing them with the person, the life, the doctrine, and the achievements of Jesus of Nazareth, as described in the New Testament; we found them all fulfilled in him in the most complete and the most striking manner: and now this Jew is very desirous to be received by baptism into the Christian church. A Jewish girl, now a servant of a truly Christian lady, who has a longing desire after becoming a living member of the body of Christ,

attends also my instructions. But beyond all my expectation it has pleased the Lord to bless my activity for the glory of his name at Leipzig. Here among the many thousands of Jews from different parts of the world, Mr. Smith and myself had an opportunity of witnessing the Spirit of life giving breath to these dry bones, and to convince ourselves, that the greater part of the Jews entertain now more just and sound notions with regard to their religion, and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah who is yet to come. Through the blessed activity of your Society, many of them are now reading the New Testament and other useful works, by which means their superstitious zeal has been cooled, their hostility and prejudices against Christianity have been overcome, and they themselves prepared for joining the church of Christ. Jews of that description liked to converse with me, to have their intellect and their heart more enlightened by the instructions and explanations I was enabled to give them. Even in such among them, who pretended a strong attachment to the Talmud, it clearly appeared, on conversing with them, that they fought their last battle, as they found no real comfort in their Talmud; and I could freely treat with them the grand question, Whether Jesus of Nazareth be the true Messiah? In the house of a Christian manufacturer, where we had deposited our books, or in the inn, the Jews used to assemble in order to ask for an explanation of some passages, or to make their objections. When one opposed, the others listened in silence, and were pleased with what I stated to them of the unsearchable riches of the love of God, of Jesus, and of his gospel. Two Jews well versed in the Talmud, who had been charged by other Jews with the business of disputing with me, were not a little troublesome to me, especially during the first conversations, before they were brought to feel the hammer of the law. For the Talmudists entertain the pernicious opinion, that every verse in the sacred books may be explained in more than one sense. These different senses amount, according to some rabbins, to

forty-nine; nay, Rabbi Menahem writes, 'The law may be explained in seventy senses, and yet each of them is true and just.' This absurdity is stated by many other rabbins, who even go so far as to affirm, that these seventy explanations may diametrically contradict each other, and yet all be true and divine. Hence it will be clear, how difficult it is to explain the prophecies to Talmudists, who are addicted to such a corrupted system of explanation; unless you have convinced them from the Talmud itself, how much it abounds in abominations and blasphemies, and of course does not deserve the least credit. By adopting this measure, through the powerful assistance of the Almighty, I have always succeeded in blunting all their arrows, to give them such a view of the Holy Scriptures, and to place the foundations of our holy faith in such a light, that the result of our disputations was uniformly this, to put them to silence. It was, during my intercourse with them, my principal endeavour to stir them up to attention, and to bring them to a sense of their lost condition and their want of a Saviour. For, let the Jew be ever so well convinced of the strength of our arguments in favour of Christianity, his heart will remain cold and unconverted, until you have brought him to a sense of his state of condemnation, the terrible judgment of God, and the awful eternity, to which he is nearer and nearer approaching every day. It was this method I followed in my conversations with the Jews, and which, I trust, by the Lord's blessing, has been the means of bringing several among them to serious reflections. Having one day in the presence of many Jews spoken of the creation of man after the image of God, and the transgression of our first parents, whereby it was lost; I put the question to them, whether man can be acceptable in the sight of God, without being renewed to the image of God? One among them, who was their spokesman, said, Therefore God has given his law, that by keeping it we may be purified from the sin of Adam; and by fasting, praying, giving alms, keeping holy the Sabbath, and other good works, we may be sure of our reconciliation to God. I proved

from Scripture and experience, that no man is able to keep the law of God even in its literal, much less in its spiritual sense, that all our self-righteousnesses in the sight of God are nothing but filthy rags, and we all, in consequence, are under condemnation. But, said he, God is merciful, he pardoneth transgression and sin, and he can and will, according to his infinite love and compassion, cast all our sins into the depths of the sea. I agreed with him in what he had stated about the immensity of divine love and mercy; but reminded him also of his holiness, of the fearful curses against transgressors of his law, and his earnest injunctions of perfect obedience. It is by repentance, fasting, and praying, replied he, that God is moved to forgive, and to suffer his mercy to prevail over his judgments. But when from the knowledge I had of their acts of repentance, and of their manner of praying and fasting, I had brought before their eyes the levity, the superstition, and the absurdities connected with them, and with the meritorious works in which they boasted, and asked them, whether such polluted sacrifices could be sufficient expiations for guilt in the sight of an holy God? the Jews had nothing more to say and withdrew, visibly uneasy and thoughtful. But on the following day they came back, and their spokesman opened the conversation by saying, that as the sacrifices instituted by the law of Moses had ceased, God necessarily must be satisfied with true and upright repentance. This afforded an opportunity to me to explain to them the true spirit of the ceremonial law, as intended to entertain a continuing consciousness of guilt, but also a hope of a more perfect atonement for sin, than could be made by the blood of beasts. They made many objections; they also brought forward the rabbinical dream of a kind of purgatory which the spokesman attempted to prove from Deut. xxxii. 22. But this fantastical objection was easily removed; and when they found that no way of escape was open, the question was put to me, How then can the sinner be justified and saved? *I.* He must have the righteousness of God, that is to say, a perfect righteousness, as perfect

as it is in God himself. And as this cannot be found in the blood of beasts, in prayers, in fastings, in works of charity, in repentance, in the torments of purgatory, but only in God, every sinner, who will be saved, must seek this righteousness in him who is God manifested in flesh; who, by his obedience, his sufferings, and death, has made a full atonement for all our transgressions; who, therefore, by the prophets is called, The Lord our Righteousness; and invites all the ends of the world to turn to him, that they may be saved. I showed them from the books of Moses, the Psalms, and the Prophets, that their fathers had been led to hope in a Messiah, who was to be a king, a priest, and a prophet, and from the New Testament I attempted to convince them that all the promises of the Old Testament had clearly and completely been fulfilled in Jesus of Nazareth. I concluded in these words, It is this Jesus Christ, who by his unspeakable love has also drawn me, a poor sinner, who, like you, had counted the blood of the new covenant an unholy thing, and had lived in all manner of sin, to himself, after having released me from the pit of condemnation, and enlightened me by his heavenly light. He has washed me in his holy blood; he has justified and sanctified me. He is the Lord in whom I trust; he is my Saviour, my Lord and my God, whom I joyfully worship; unto whom I live, and unto whom I die. This free testimony made a deep impression on their minds, and as they remained silent, I availed myself of this favourable impression, to exhort them to consider their ways, and to turn while it is time, to that Jesus in whom salvation is only to be found. My opponent, who afterwards told me that he had come to me with a view publicly to expose me for my apostacy, was deeply affected. He repeated his visit on the following day, the sabbath, with a friend of his. I distinctly saw the struggle of light and darkness in their mind. They felt, that hitherto they had been deluded by the ignis fatuus of rabbinical mock wisdom, and listened with attention to the explanation I gave them of some passages, quoted by them, and which appeared to them favourable to their

prejudices. And my words made such an impression on them as to give me a hope, that ere long they will be brought into the arms of the divine Redeemer; especially as they have gladly purchased the New Testament and other useful books. Mr. Smith and myself have sold many Hebrew and Jewish-German New Testaments; and the tracts were generally received with gratitude. Also after our departure, our Christian friend, in whose house our books had been deposited, has sold many of them, and transmitted the money to Mr. Smith. Praised be the Lord for the abundant blessings, with which my visit at Leipzig has been attended. O my Lord! who am I, that thou hast condescended to make me an instrument of thy mercy? Thou knowest all things; and thou knowest also that I am a mere nothing, and therefore bound to give all honour and glory to thee. Sanctify me now by thy Spirit, for thy service, and may he be my guide and support through life!

Of my journey to Herrnhut, where we attended the conference of ministers, Mr. Smith has given notice. My heart lives still in the enjoyment of the blessings which have been communicated to me by so many worthy friends and experienced servants of the Lord. They also take a cordial share in the progress of the kingdom of God among the Jews. Our presence at the conference will not, I trust, be fruitless, as several voices there were heard in favour of the Jewish cause, and several ministers have promised to support the sacred work to the utmost of their power.

In one of my earlier letters I gave it as my opinion, that an edition of the Hebrew New Testament with a Jewish German translation, would be very acceptable to the Jews; and I am daily more confirmed in this my opinion. New Testaments of that kind would the more readily be received by the Jews, because they all have a peculiar predilection and reverence for that sacred language, and the greater part of them are not altogether unacquainted with it. If, therefore, they found the Hebrew text joined to the Jewish-German, it would more effectually draw their attention to the latter, and they would more diligently

read and examine it, than is generally the case with books printed in a language which has nothing sacred in it.

For the benefit of those Jews who are strongly attached to the Talmud, and consider it as a divine oral law, it would be very desirable if a work could be put into their hands, by which they might be thoroughly convinced of the absurd, abominable, and blasphemous doctrines, contained in it. Such I have found to be a work written in German, which I accidentally have met with. The title is, 'Abomination of Destruction of the New Jerusalem by the Jewish Talmud, by Frederic Wilhelm, Lecturer of Divinity in the university at Rinteln, Cassel 1671. Small 8vo. 159 pages. The author was a Jewish convert, and an enlightened Christian. The original text of the Talmud is printed in Latin characters on one, and the German translation on the opposite page. But if the Committee should think fit to cause a new edition to be published, I should propose the original text to be printed as in the Talmud, but the German translation which ought to be improved according to the present state of purity of the language, in Hebrew characters.

How shall I requite the Lord for all the mercies, which he has shown to me and mine, since the time we have obeyed his voice! May he, by his Spirit, make me more fit and ready to live unto him, and to devote myself to him as a living sacrifice, well pleasing in his sight! I will gladly consecrate to his service all my faculties, and my only desire shall be this, to become more faithful, and strong in faith, in love, and in hope. May the Lord of glory, to whom you, and all the members of your venerable Committee devote your time and your talents for the furtherance of his holy work, crown all your labours with his blessing, through the powerful influence of his Spirit; that Israel soon may see the Star out of Jacob, and that their only Shepherd and King may appear to them in his majestic glory, to the end they may also be admitted to the heritage of the saints.

I am, Your's, &c.

J. P. GOLDBERG.

LETTER FROM MESSRS. M'CAUL
AND BECKER.*Cracow, June 8, 1822.*

Rev. and dear Sir,

We feel great pleasure in continuing our report, respecting the great things the Lord is doing among his ancient people.

Tuesday, May 21. Left Breslau at three o'clock; stopped at a Jewish inn, and spoke to some persons there.

Wednesday, May 22. Came about ten o'clock to Brieg—the Wirthshaus belonged to a Jew. Becker offered him a book for sale—he bought it for two groschen muntze. Many other Jews came, and also bought for the same price. Some Jews were stiffnecked and unbelieving; denied the resurrection and every thing else. A Jew, who twenty years ago had been in England, bought a copy of each of our tracts. In the course of the day came to a turnpike, of which the renter was a Jew—showed him tract No. 9: his wife bought it—showed a New Testament; for this the man gave nine groschen muntze. In the evening came to Oppeln; stopped in a Jewish Wirthshaus; showed our books, the Wirth then went out and returned with three other Jews, one was the Vorsinger. He was a serious man; bought three tracts from us: we were so much pleased with the earnestness of this old man, and the quietness of his spirit, that we gave him a Testament: he said that all the Jews in Oppeln should hear the contents of these books, as he would himself read them for them when they came together. The host and hostess and the children listened very attentively.

Thursday, May 23. This morning when we awoke, there were two more Jews and a Jewish fuhrmann who had arrived late last night; they had just bound on their philacteries, and began to prattle their prayers. This was a melancholy scene. They walked up and down the room at intervals, gave directions about their waggon, about harnessing the horses and other trifles, and then went on again as if nothing had happened. When they had made an end, M'Caul asked them why the Jews do not kneel down when they pray, they

said they could pray better waiking about. M'Caul then asked them, why they were of a different opinion from David, who says, Come let us worship and fall down and kneel, &c.—this, however, did not much trouble them; they went out to look after their horses; stopped for dinner at Gross Strelitz, at a Jewish Wirthshaus; showed some books. The wife of one immediately bought two; the prayers No. 9 pleased her particularly. Some other Jews came—they were all half-enlightened, and therefore rejected the Old as well as the New Testament. In the evening came to Peiskreischen, also to a Jewish inn—Becker asked some questions of a Jew, who answered very roughly; his daughter, the landlady, was very eager to hear from us; her husband said, money was the chief thing; that if it was money he would trouble himself; his wife answered, Money only makes you unhappy, and leads you to all manner of vice. They told us a curious story of a Burgemeister in Nicolai who turned Jew.

Friday morning. Came to Gleisnitz, and stopped to feed the horses: the Wirthshaus was, as usual, Jewish: gave a tract to the landlady's daughter; at first she took it very willingly, not knowing what it was; went out to the waggon, where several Jews were standing; they contradicted every thing that was said, and made a jest of the books; one man was even insolent, and asked us from whom we had received authority to distribute these books—another asked, did we come to baptize them—the former replied, No, they dare not come to ask us to change our religion, for they would be immediately arrested. M'Caul answered, Yes, we are come to ask you to change your religion, and we have the king's authority, for a society has been just formed in Berlin with the sanction of his majesty; upon this we gave him a copy of the statutes of the Berlin Society, with the royal sanction annexed. The Jewess to whom a tract had been given, having found out what it was, gave it to a Jew, and as M'Caul overheard another telling him to destroy it, he took it away again. As we were driving off, an old man ran up to us and asked for a book; he said he had been baptized forty-three years ago—

being not a little distrustful, M'Caul asked him why he had been baptized? he—Because I believe that the Messias is already come. Why do you believe that? Because I find it in the prophets. In what prophets? In the prophet Daniel. (He here quoted Daniel ix.) What did the Messias come to do? To die for our sins. Why was that necessary? Because by the fall of Adam we were all made sinners. M'Caul now gave him the card No. 6, containing St. Paul's address out of Acts xiii. which he received with great thankfulness. Stopped at noon at a lonely place, where was only a Wirthshaus belonging to a Jew: he and his wife were both very ignorant, but heard with greatest attention and apparent interest what Becker said to them; they received with the most lively gratitude, a Testament and a tract. It is remarkable that the poor Jews every where express a much greater concern to hear the truth than the rich. On the road at a turnpike, offered a tract to a Jew; he received it thankfully, and told us, that about two years ago, an old gentleman had been there, who had distributed many such books—he himself had also received one: (we suppose this gentleman to have been the late Mr. Nitschke). In the evening came to a small town; stopped at a Jewish Wirthshaus: Becker spoke to them for a long while; the husband and a young Jewish guest were very ignorant; they had a confused idea of many passages, but did not know one Bible history well, not even the fall of Adam. They were, however, very attentive, and the landlord listened with apparent delight.

Saturday morning. Before we set out saw some Jews on the market-place, to whom we gave tracts.

Whitsunday. Were awakened early by Polish peasants: a little before noon, the only Jew in the village came into the stall, and soon after, his mother: Becker spoke to them for a long while. The man would not believe what he said, but heard very attentively, and as the Jews are not deficient in memory, the Lord may yet bless it to his soul: we gave him a Testament: though very poor, he invited us to come and spend the holy day with him—this we declined

but promised to come after dinner, which we accordingly did. He now insisted upon our eating some of their Pentecost cakes, and lamented that he had no good brandy to offer us: the hospitality of this son of Abraham delighted us exceedingly. In return for his Pentecost cakes, we offered him the bread of life, and the waters of salvation; we explained to him, his wife, and his mother, the nature of sin, and the atonement through the blood of the Lord Jesus; made him read Hebrews x. cut of Solomon's translation, upon which we made remarks, and also ch. ii. of Acts. The women, especially the wife, were attentive; the latter expressed her surprise when she heard three thousand were baptized in one day, and they all seemed struck by the question, "Men and brethren what shall we do?" and also by St. Peter's answer. We must remark, that wherever we have had an opportunity to speak with Jewish women, they have listened to us with a much deeper interest than the men. We took leave, wishing them the blessing of the Triune God, Father, Son, and Spirit.

Monday, May 27. We arrived in Cracow. As the Præses was not at home, we were obliged to wait till

Wednesday, May 29. This morning we called on him; found a senator with him; we presented him with two copies of the Berlin statutes in Polish, and requested of him permission to work amongst the Jews in Cracow: thinking that we wished to preach in the synagogue, he said it would be necessary to have the permission of the Senate; but on explaining the method of our operations, he himself gave us permission instantly, and promised to acquaint the police. We now gave a tract to each of the Jewish factors of the hotel, and to allow time for the effect, went to the Russian post and Professor Bandtke: soon after our return, Jews came in considerable numbers for books; they came in such disorder, that we could not count either the books or the persons exactly; they were between eighty and a hundred.

Thursday morning. The Jews began to visit us so early as seven, and until twelve, our lodging was completely full; fatigue from speaking, compelled us to

stop until two o'clock. The Jews here disputed far more vigorously than elsewhere, and remained for hours together: this compelled us to speak much more than at any other place where we have yet been. The number of tracts, Testaments, and cards, amounted to 271, and as scarcely any person received two tracts, the number of persons could not have been much less.

Friday, June 1. Our room was early filled with Jews, eager to receive books or to dispute; all continued very peaceable, until, in the afternoon, an infidel Jew from Lemberg (who, according to a confession made at a former visit, believes as little of the Old Testament as of the New) came, attended by the sub-rabbiner and a number of Jews, to dispute; he brought with him a list of passages out of the New Testament, which he perverted in the most blasphemous manner. Two of the passages were Matthew x. 16, and 34, 35. of the same chapter. He then demanded an answer—the answer was, of course, a proper explanation of the passages according to the context: as he came, however, only to disturb us, and not to inquire after the truth, he paid himself a few compliments, and then went away boasting, that we were not able to answer him. The sub-rabbi also proposed an objection against the Deity of our Saviour, because he was killed, quoting the words of Ezek. xxviii. 9.—this was immediately shown to be inapplicable. When these disturbers went away, the other Jews listened very attentively, and seemed but little affected by what had passed. The number of books and cards distributed to day, was 161.

Saturday, June 2. As the Jews are living in Casimir, about an English mile distant, they do not come into Cracow: we had, however, about thirty, many of them learned, and who disputed as much as the whole nation could have done in one day.

We are, Your's, &c.

W. FERD. BECKER.

ALEXANDER M'CAUL.

To Rev. C. S. Hawtrej.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Jerusalem, April 5, 1822.

[Continued from page 427.]

Dear Friends,

March 20, 1822. Abraham, the son of Reuben called on me, and said that he did, during my absence, wait a long time for me in my room, and looked at the books, and he perceived on this occasion, that I am in the possession of the New Testament translated in the Hebrew, of which he must tell me, that no Jew will ever read it, because it speaks of Jesus Christ—but he himself is one of those extraordinary Jews, who do not fear the attacks of Christians, and he is disposed even to argue with me, for he has already silenced a Christian this very day by one single text of Daniel. I replied, that I should be glad if he would be so kind to shew me that text of Daniel.

Abraham. Look at Dan. xii. 11, 12.

I. This passage does not speak of the first arrival of the Messiah, and of his suffering, for those times are spoken of in Dan. ix. 26. Isa. liii. but that text you cited, speaks of the destruction of the temple.

Abraham. Why should we transgress the law, whilst the Talmud assures us that the souls of all men who are living at the present time, and all the souls of future ages, have been upon Mount Sinai when Moses received the law, in order that nobody might have an excuse.

I. I do not believe in the Talmud, I believe in the Torah, for the Torah of Moses is truth, the prophets are truth, and the Lord is truth.

March 21, 1822. Abraham, the son of David Iskawish Stifro, born at Sklow, and Wolf, the son of Hirsh, called on me, the first, seventeen years of age, the second, twenty.

Abraham. We call on you, for we are men of great understanding and wisdom—the name of the Lord be blessed for it. I have often argued with Christians, but none of them was able to answer, for I go very deeply, and I have studied the law of Moses, with the commentaries of Rashi and Tashpot.

He added, that Melchior Tschudy has given him a New Testament, which

he read, and stated afterwards the objection to Tschudy, which he was not able to answer, and this was of Matthew ii. 23, "That it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Tschudy sought again and again in the Prophets, for more than an hour, and could not find that text; and I defy and challenge you to show me that prophecy. Tschudy's answer was, The Devil detains the Jews from believing in Christ; but this was no answer to the point in question.

I. There is no doubt that this is the only prophecy cited out of the Old Testament which is not clearly existing, but we have only reason to be thankful for the New Testament, for its having preserved to us a passage of the Old Testament, which was most probably lost, but it may even be an allusion to Isai. ix. 1. "Beyond Jordan, in Galilee, &c." for Nazareth is a city of Galilee; all the other objections brought forth by Abraham Iskawish, were exceedingly weak, and I was, by God's grace, able to encounter them by Jer. xxxi. 31—34.

March 22, 1822. I called again on the Caraites Jews Saadiah and Solomon, and desired them to lend me their Liturgy for some days, which they did.

[Here follow some extracts from it.]

As it may, perhaps, be of use to know the names of the principal Caraites Rabbies, I add to my Journal the names of those Rabbies who are mentioned in this Liturgy, who have given their approbation to that prayer-book. 1. Rabbi Simha, the son of Rabbi Samuel; 2. Mose Gabay, son of Solomon Gabay; 3. Jacob, son of Joseph; 4. Rabbi Eliezer, the son of Samuel; 5. Mose Gabay, son of Isaac Jerusalemitanus; 6. Rabbi Solomon, son of Hillel; 7. Rabbi Hillel Kalpa, son of Joseph Kalpa; 8. Mordecai Cohen, son of Elia Cohen; 9. Rabbi Jacob Cohen, son of Simha Cohen; 10. Rabbi Beracha, son of Japhet, of Jerusalem.

[Here follow some extracts from it.]

As the Caraites have permitted me to copy their whole Liturgy, I will only communicate to you some of their hymns; the first, you will hear them weep about their present condition.

Cantor. On account of the palace which is laid waste.

People. We sit down alone and weep.

Cantor. On account of the temple which is destroyed.

People. We sit down alone and weep.

Cantor. On account of the walls which are pulled down.

People. We sit down alone and weep.

Cantor. On account of our majesty which is gone.

People. We sit down alone and weep.

Cantor. On account of our great men who have been cast down.

People. We sit down alone and weep.

Cantor. On account of the precious stones which are burned.

People. We sit down alone and weep.

Cantor. On account of the priests who have stumbled.

People. We sit down alone and weep.

Cantor. On account of our kings who have despised him.

People. We sit down alone and weep.

Another Hymn.

Cantor. We beseech thee, have mercy upon Zion.

People. Gather the children of Jerusalem.

Cantor. Make haste, the Redeemer of Zion.

People. Speak to the heart of Jerusalem.

Cantor. May beauty and majesty surround Zion.

People. And turn with thy mercy to Jerusalem.

Cantor. Remember the shame of Zion.

People. Make new again the ruins of Jerusalem.

Cantor. May the royal government shine again over Zion.

People. Comfort those who mourn at Jerusalem.

Cantor. May joy and gladness be found upon Zion.

People. A branch shall spring forth at Jerusalem.

I asked Saadiah whether they offer up sacrifices at Kalaa? Saadiah took hold of my arm, and went with me to the window, whence the mosque of the Mussulmen is seen. Saadiah said, Do you see that mosque of the Mussulmen?

I. Yes.

Saadia. Our temple stood on that very spot once; it is destroyed, alas! alas! alas! and since that time, Israel is many days without sacrifice, without ephod, and without teraphim.

I. And you shall be so until you look on him whom you have pierced, and mourn.

March 23, 1822. Went with Mr. Carne and Mr. Gethin to the pool of Siloah, and read John ix.

March 24, 1822. Sold forty-nine Psalters (Arabic) to a poor Greek; the whole for twenty-two piastres, thirty barras. Made a present of a Greek Testament to the learned Greek priest, Petrus Jesus; he teaches me Arabic and modern Greek.

Abraham, the son of David, Wolf, the son of Hirsh, and Rabbi Mose Secot, called on me.

Abraham. Do you believe that the true commandments can never be altered?

Abraham showed me Exodus xx. 4. and desired me to translate this verse.

I. "Thou shalt not make unto thee any graven image," &c. &c.

Abraham. Why do the Christians of this place transgress this commandment every day?

I. They are idolaters, not Christians; the New Testament forbids it in many places, St. Paul to the Romans, and in the Revelation of St. John. Rabbi Mose Secot, and Abraham were surprised to hear me speak in this way. I showed them the character of the pope, described in 2 Thess. ii. 2—5. Mose Secot made the just observation, that he perceived by the conversation he had with me that Christians themselves have perverted the sense of the New Testament. He is now reading it.

I have prayed this evening in my room, in the company of Pater Paolo Tintiungi, and his amiable brother, Macarditsh Wardabet. I prayed in Italian, and Pater Paolo Tintiungi repeated every sentence of my prayer in the Armenian tongue, for his brother does neither speak Arabic nor Italian. Macarditsh feels more conviction of the sinfulness of his heart than Pater Paolo Tintiungi, but I have nevertheless much hope of Pater Paolo on account of his teachable mind.

Archbishop Jacob Minasia is gone to Smyrna, for the purpose of establishing there a college for Armenians; he said to me, I will give my blood for the cause of the Bible Society. I called again on the excellent Pater Procopius.

March 25, 1822. Rabbi Mose Secot introduced me to Rabbi Solomon Ben Menahem from Wilna, to whom I had a letter of introduction given me by the Rev. Jacob Berggren. He received me very kindly indeed, and promised after to call on me.

March 26, 1822. I have already when at Malta, Alexandria, and Cairo, heard often the name of Rabbi Mendel Ben Baruch, the chief Rabbi of the Polish Jews residing at Jerusalem, who is generally acknowledged even by the Spanish Jews as the greatest divine of this present age. He is considered the greatest Baal Kabbala and Hasid. Rabbi Solomon, his disciple, told me of him, when at Cairo, that Rabbi Mendel is able to preach about every *word* of the Torah longer than three hours, and every one present seems to be struck with astonishment. Rabbi Mendel was the disciple of the celebrated Elia Wilna. Abraham, the son of David, entered to-day my room, and told me that Rabbi Mendel wishes to see me, and at the same time, that there is a great possibility of conversing with him on the subject of Christianity. I went immediately to him, and how much was I surprised to see before me a kind looking Jew, without the least pretension, and his countenance marked with humility; he may be fifty years of age. He excused himself for sending for me by saying, I never go out, and I should be therefore very glad to see you every day in my house. Many other Jews crowded round me, and among others, a young Jew fourteen years of age, who had been already married two years. I addressed myself to Rabbi Mendel, and said to him, I perceive that the Jews of this place, marry very early.

Rabbi Mendel. "As arrows in the hand of a mighty man, so are children of the youth." Psalm cxxvii. 4.

I. Your observation is very good. I have heard that you have been a disciple of Rabbi Elia Wilna, (the remembrance of the Just is a blessing) I told

him then of the history of the Jews composed by Mrs. Hannah Adams. I asked him whether he has heard of Jonathan Eubeshuz (upon whom may there be peace). I told him that Jonathan Eubeshuz had too much sense to believe in the impostor Shabatai Zebi. I observed that the Christians in England are very liberally-minded, that Rabbi Crooll and David Levi wrote against Christianity, and the Christians, such as the Rev. Thomas Scott, and Mr. Cuninghame, have answered with meekness and candour. He offered to read Hebrew with me every day, and to converse with me on the subject of religion. I was rejoiced at this offer, and offered him some little money for assistance, but he firmly declined it, and said to me, that his relations in Polonia send him as much as he wants, and he does not want riches. I went then with some Jews to the college of the Polish Jews, where I met with, 1. Rabbi Isaac Ben Solomon; 2. Rabbi Hirsh Ben Zarah; 3. Rabbi Joseph Ben Wolf; all these are Jews who came from Poland to die in the land of Israel. Rabbi Hirsh Ben Zarah observed, That it is not pleasant *now to live in Palestine, but it is pleasant to die in this land, and all of us here have come to die in the land of Israel.* The young Rabbi Isaac Ben Solomon, called after this on me in the convent, and desired to converse with me about religion. I called on Rabbi Solomon Ben Menahem; he lent me a little Hebrew book, composed by Rabbi Manasse Ben Israel. Rabbi Solomon observed, that he was reasonable in all things. He wishes much to converse with me as soon as the Easter days shall have taken place. That little book of Manasse Ben Israel, contains travels through the world, for the purpose of seeing the condition of the Jews.

I argued, after this, with a Catholic, about the worship of images; Rabbi Mose Secot was present.

Conversation with Rabbi Mendel.

March 27, 1822. I desired him to read Hebrew with me, according to his promise.

Rabbi Mendel. Have you ever heard of Onkelos.

1. He wrote the Targum.

Mendel. The same Onkelos was a Gentile by birth, but turned to Judaism in order that he might live in the true religion, and then he was taught in all wisdom; should you like to do the same?

I. Before I enter into a conversation with you about the truth of Judaism, I must make before you the professions of my faith; I do not worship images, nor the wooden cross, as you see the Christians of this place doing; but I believe "Hear, O Israel; The Lord our God is one Lord," and I firmly believe that Jesus of Nazareth was the Messiah, the Son of God, and he came to suffer for our iniquities, and he shall come again and be the Redeemer of Israel. I beg of you, Rabbi, to tell me the meaning of Genesis iii. 15.

Rabbi Mendel. Let us consider first, the spot where *men* and *beasts* have been before Adam's fall; they have been in the paradise of God, and it were absurd to think, that an *unclean* body should be in the garden of God, and we must, therefore, conclude, that *men* and *beasts* have been originally endowed with a *glorified* body, but the *Serpent*, the inducer to evil, the *Satan*, the leader astray from the path of God, has persuaded Hava to eat of the tree of knowledge, this is, to transgress one of the seven commandments which he gave to him, and then the glorified body of Adam, and the animals, became sinful and miserable. But the Holy One said to *Satan*, I will put enmity between thee, Satan, and the woman, for *thou shalt* try to lead her astray from me, but she shall hate thee, "and between thy seed," the passions, or bad men, and *her seed* the Messiah, and the people beloved; he shall finally overcome thee, and take thy power: "It shall bruise thy head, and thou shalt bruise his heel," the heel of Messiah, the son of Ephraim; that he, the son of Ephraim shall, by the devices of the Devil, be killed, and that Messiah, the son of Ephraim, was Jeroboam, he being in the beginning, a pious and good man, for "Jeroboam was a mighty man of valour," but as soon as Satan bruised his heel, Jeroboam made Israel sin; but the Lord has given him his kingdom, he shall be therefore the first Messiah who shall be put to death, and they shall look upon

that Messiah whom they have pierced, and mourn; for Satan has bruised his heel, and that Satan bruises likewise the heel of poor Israel, for we poor Jews are alas in captivity, for Satan has induced us to sin, he is the reason that *we poor Jews sit alone, and nobody considers us*; but the redemption will soon come to poor Israel, and those children of Jacob, who said to their brother Joseph, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" (Gen. xxxvii. 8.) have said to Joseph, in a prophetic tone, "And we will also be my Lord's servants." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Isaiah xi. 13. For Messiah Ben Ephraim, and Messiah Ben David, shall live together in peace, and then the mystery of the three initial characters of the three words, "Thousand, two hundred and ninety," Dan. xii. 11.

אלף מאתים ותשעים, shall be fulfilled; for the initial letter of **אלף**

is **א**, of **מאתים** is **מ**, of **תשעים** is **ת**, those three characters joined together, form the word **אמת**, truth, for the whole world will be converted to the truth, **אמת**; and the time shall then be, when all the Gentiles shall flow unto the mountain of the Lord, and many shall say, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and

ויוורנו מדרכיו he will teach us (not all his ways, for this he did only

to the Jews) but **מדרכיו**, of his ways, for **מ** indicates only a part of a thing; he shall teach the Gentiles to acknowledge him, the Holy One, who is blessed, as their God; he shall teach them to observe the seven commandments given to Adam, which are found in Gemarah of Sanhedrin, page 56. 1. Blasphemy; 2. Robbery; 3. Idolatry; 4. Bloodshed; 5. Discover the nakedness; 6. To make eunuchs; 7. To mix together beasts.

Every word which that sincere Rabbi spake, confirmed me in the belief that Jesus of Nazareth is the Messiah.

I replied, 1 Kings xiv. 10. proves that out of Jeroboam, the Messiah can-

not come: Secondly, We find only one Messiah out of the stem of Jesse, the Son of David. Thirdly, I believe myself, that Israel will be restored to their own land, but as we meet in the Holy books, with prophecies which must convince us that that Messiah must have already made his appearance for the first time, "The sceptre shall not depart from Judah, &c." (Gen. xlix. 10.) and **שבת** indicates *royal power*, see Psalm ii. 9, Amos i. 5, Numb. xxi. 18. We must, therefore, conclude, that he must have been come; it becomes evident by Daniel ix. and that Jesus was the Messiah, becomes clear by Micah v. Haggai ii. 7. 9. Zech. xii. 10. Isa. liii.

Rabbi Mendel. It is true that **שבת** is the mark of royal power, or rather, that which a king holds in his hand, viz. *a rod*, but *a rod* is not so much as *a staff*, and our rabbies say, therefore, that the sense is this, "A little rod shall not be taken from the tribe of Judah, and the writers from between his feet until the Messiah shall come," and the whole meaning is this, 'After that the kingdom shall be taken from Judah, a little rod shall remain, a little power in the tribe of poor Judah, even at the time when they shall sigh in captivity, when poor Israel shall no longer be able to distinguish their tribe, some writers shall yet remain between their feet, and that little power shall not be taken from the tribe of Judah until Shiloh shall come, but after that, poor Israel shall be entirely oppressed, so that no man shall be among the tribe of Judah to comfort Israel; then shall be the time of the approaching Messiah,' for Moses said, (now mark well the perversion of a whole text of Moses, translated by Rabbi Mendel) Deuteronomy xxxii. part of the 36th to the 39th verse, "When he seeth that their power is gone, and that there is none shut up or left, and (the heathen) shall say, Where is their God, their Rock, in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let him (Jehovah) rise up, and help you, (Israelites) and be your protection: then shall the Holy One say, See ye (heathen) now, that I, even I, am he, and there is no God with me," &c. "Rejoice, O ye nations," &c. The

Holy One will then give again power to us poor Jews, who do not dare now to speak. Secondly, with respect to Daniel, he did not mean the Messiah Ben David, for **משיח** signifies likewise a king, viz. "Kings shall be cut off, there shall be no king in Israel!" and this is (continued Rabbi Mendel) the history of Jesus of Nazareth. There have been two Messiahs, one lived 172 years before the destruction of the second temple; there lived at Jerusalem Joshua Ben Perahia, a great man among the Sanhedrin, he was surrounded by many disciples; some of his disciples played with a ball near the gate of the temple, and Jesus, one of the disciples of Joshua Ben Perahia, who was a relation of the king, who reigned at that time at Jerusalem, did, by chance, cast the ball into the eyes of the king, the king therefore desired to put to death that Jesus. Joshua, the son of Perahia, escaped therefore with Jesus and all his disciples to Egypt. There he received the news that that king was dead. He returned therefore to Jerusalem: on their return they met with the most hospitable reception in the house of a young widow. Rabbi Joshua, the son of Perahia, said to his disciples, 'How beautiful has been the conduct of that widow.' Jesus misunderstood his master, and observed, 'Rabbi, the widow is not very beautiful, for her eyes are very ugly.' Rabbi Joshua, the son of Perahia replied, 'How may you dare to look on a woman;' and he excommunicated him immediately. Jesus several times desired his master to pardon him, but in vain: he therefore formed a party, and induced others to sin, and he troubled his master, until he was stoned. Another Jesus lived after the destruction of the temple, who was an illegitimate child. The history of Jesus of Nazareth, is a mixture of both Jesus's.

I observed only, that every one who reads the New Testament will be convinced that those who have written it were not impostors, it is, therefore, highly improbable that good men should have put words into the mouth of a wicked one, such words as no man has hitherto spoken, and that those good men would have suffered death for a wicked one. After this conversation,

I asked about what subjects he (Rabbi Mendel) had composed books.

Rabbi Mendel. About the beauty of creation, the sun, and the course of the stars; it is true that many philosophers have written on this subject, but they have only mentioned the stars and the sun, and have forgotten the creation of all those things, without whom, the knowledge of the whole creation is nothing; but I have, the Lord be blessed for it, never forgotten him, the Creator of all things.

I observed that the Talmud had transgressed the commandment of Deut. iv. 2.

Rabbi Mendel. Poor Israel did wander into the captivity, there they had to meet with many difficulties in observing the law of Moses, the Talmud has made therefore 317 precaution walls, in order that the 617 commandments prescribed in the Torah, may be kept in the captivity, for it is written in the Torah, **ושמרתם את משמרותי**, Levit. xviii. 30, "Ye shall keep my ordinance;" but as it is twice said **ושמרתם את משמרותי**, it must be translated, "Ye shall make an ordinance to my ordinance." Here I was obliged to tell Rabbi Mendel, that he perverts the text by force, in despite of all *grammar* and *logic*.

Abraham Ben David and Wolf, the Jew from Poland, a book binder, are now diligently reading the New Testament, and Abraham seems to be convinced of the truth. Rabbi Isaac Ben Solomon argued with me to-day several hours, and confessed that he is not able to encounter my arguments. Abraham's mother wished to see me, she wept when I talked with her about confidence in God, and hope in his salvation.

March 28, 1822. Rabbi Mendel sent for me. I took with me the Journal and read to him the contents of the conversation with him, he told me that I had remembered all he said most exactly. He has published some works of his master Rabbi Elia Wilna.

I talked with him about the conversion of the heart. Rabbi Mendel answered, It is enough when our works are good, we are justified when we read the Talmud day and night; he cited as a proof Psalm xc. 17, "And establish thou the works of our hands, &c." I showed to him Ps. li. 10, "Create, &c."

He was struck by the observation, that the sacrifices have been types of the great sacrifice of the Messiah, Jesus our Lord! I spoke with him of the righteousness of the Messiah, and desired him to explain to me Isaiah liii.

Rabbi Mendel. First of all I must tell you the כלל (general observation.) The prophet speaks in this chapter of the Messiah, of the people of Israel, and Solomon the king.

Rabbi Mendel expounded the whole chapter in the most confused and contradictory manner. I will only mention first, the כלל (general observation.)

The prophets unite the events which shall take place in their time, with the prediction of those events which shall come to pass in the time of the Messiah. In Isaiah vii. the prophet speaks about the birth of *Hezekiah*; for עלמה is not *virgin*, but *young lady*: poor Israel who was afflicted in such a degree that they may tear their clothes as for one who died, shall perceive, in the reign of Hezekiah, that God is with them; for the Jews shall say in his time, "We may now sit at home, and study the written and the traditional word of God, and he the Lord is with us, for he sent his angel to fight against Sennacherib.

Rabbi Mendel observed that Isa. ix. 6. is involved in great difficulties, but "I shall (said he) be enabled, by the help of God, to give you the true meaning of the text. In this verse is spoken again about *Hezekiah* and *Messiah*: "A child is born us, the son of Ahaz; Hezekiah is given us, and the government shall be upon his shoulder, and (God) shall call him with six names, in opposition to Sennacherib who was likewise called with six names, as Nebusaraddon, Salmanassar, and so on; but Hezekiah shall be called with six wonderful names: 1. *Wonderful*, for he did wonderful things which are mentioned 2 Chron. xxx. 18. according to which the Gemarah says, that Hezekiah has stopped the course of the sun, the thirteen months did not follow." 2. *Counsellor*: "When Sennacherib came up against all the defended cities of Judah, and when Hezekiah heard it, he rent his clothes, and went into the house of the Lord, and

sent to Isaiah—and the Lord said to him: "The virgin, the daughter of Zion, hath despised thee," &c. 3. *God*: (אל) Man cannot otherwise call God, except the Lord in heaven; but God himself may call with that name, and the meaning is, that that man who is called God by God himself, is a *divine man*, which may be proved from Gen. xxxiii. 20. "And he erected there an altar, and called it 'El-Elohe Israel,' " (God, the Lord of Israel.)

Luther translated it: "He called on the Lord, God of Israel."

Rabbi Mendel's translation: "And the Lord of Israel called him (viz. Jacob) *God*," ver. 8. "Israel was deprived of the kingdom and the right of jurisdiction, and by his generation, (the gentile world דור;) how much was Israel cast to the ground! (ישוה) he was banished out of the land of the living, from the land of Canaan, for the transgression of my people." I interrupted him, and asked, Who was banished for my people, the people of God? Rabbi Mendel became rather angry; as soon as I observed it, I broke off. Mendel continued: "He made his grave with the wicked, for poor Israel is buried out of the land of promise, and with the rich in his death; the rich is the יצר the wicked one." I said to him, that the word עצר never signifies a kingdom: that the expression, "taken out of the land of the living," indicates the death of that man, which goes forth by the whole contents of the chapter: "he has poured out his soul unto death:" also, as soon as we have a right of altering the text, to say that, "the rich" is instead of a wicked one, we cannot believe any fact related in Moses, and we may then say that he has really seen the bush burning, &c.

Rabbi Mendel. God forbid, but those expressions which literally could not be understood, must be taken figuratively: tell me the meaning of the expression: "with the rich in his death?"

I. A *rich* man of Arimathea, named Joseph, who also himself was Jesus' disciple, went to Pilate and begged the body of Jesus; then Pilate commanded the body to be delivered.

Rabbi Mendel. Apply the whole chapter to Jesus?

The Lord enabled me to do so, and Rabbi Mendel was not able to contradict one single word. Almost all the disciples of Rabbi Mendel called on me in the afternoon, and read in the New Testament longer than an hour. Whilst they were reading, Abraham the son of Jeremiah, called on me, a young Rabbi sixteen years of age, but already four years married. The other called him a holy child on account of his never having seen the land of the strangers, for he was born at Jerusalem. Isaac Ben Solomon observed that those who are born at Jerusalem, enjoy great privileges, for as soon as one sinneth, the Lord punishes him immediately with sickness, in order that he may not wish to punish him in the future world. I shewed to them Malachi i. 8. and Matt. viii. 11.

Friday, March 29. Called again on Rabbi Mendel, and desired him to give me his opinion of Isa. vii. 10—15. and ix. 6; "A child is born," &c. Rabbi Mendel replied to me, "Hezekiah was called *Mighty*, for he was strong in the confidence of the Lord; he removed the high places, and brake the images, &c. 5. *Father of everlasting age*; he was the spiritual father of Israel, for he protected them, so that they read in safety, the Torah, day and night. And he was the *father of everlasting age*, for there was not such a king after him, nor any that were before him, and there shall not be such a one until the arrival of the Messiah. 6. *Prince of peace*; for he was a prince by whom the peace was established in Israel, and we find further the words, "of the increase of his government there shall be no end;" we meet with a final D in the midst of the

word לסתר, for a mystery is hidden in it, viz, God intended to make Hezekiah the Messiah of Israel, and appointed Sennacherib as Gog and Magog, but justice interfered, and said to God, "Why will you make Hezekiah, the Messiah of Israel, after that you have appointed David? and God made, therefore, a stop to his design, and for this reason, לסתר is written with a D

final." Rabbi Mendel shewed to me that *abominable* opinion in Sanhedrin, page 94.

Rabbi Mendel continued to say, "I have confessed it before Jews, and I tell it likewise freely to you, that there shall be a happy time for the Jews, when the Messiah shall arrive, for the poor Jews will no longer tear their clothes for sorrow, and the walls of Jerusalem shall be built again, but I confess sincerely that these promises would not induce me to pray so ardently that the Messiah may come, for it is well that the poor Jews should serve the Lord even in affliction; but one promise is given to us, and on account of that promise, Israel ought to pray, and on account of which I pray that the Messiah may soon come, and that promise is, *that the glory of the Lord shall be revealed*."

Joseph, the son of Sachariah, (Joseph Smaria) one of the principal rabbies of the Spanish Jews, Rabbi Abraham Ben Reuben, and Rabbi Moses Secot, entered my room.

I can make nothing of Rabbi Abraham Ben Reuben, for the answer he gives me is this, "My own soul, and the souls of all the Jews, stood upon Mount Sinai on the day that God gave the law by Moses, I cannot, therefore, deviate from that law." Rabbi Joseph Ben Sachariah read the New Testament whilst he was in my room.

March 30, 1822. Called on Rabbi Joseph Ben Wolf, a gentleman eighty years of age. He tried to weaken my faith by reading with me in More Nebuhim, composed by Rabbi Moses Ben Maimon.

[To be continued.]

LITERARY NOTICE.

Shortly will be published, in one Vol. 8vo. illustrated with a Portrait of the Rev. W. B. Collyer, D. D. his Lectures on Scripture Comparisons, forming the Seventh and completing Series on the Evidences of Christianity. The Six Volumes already published contain Lectures on Scripture Facts, Prophecy, Miracles, Parables, Doctrines, and Duties.

JOURNEY OF
THE
REV. MESSRS. SARGENT, G. HAM-
MILTON, SAUNDERS, RUELL,
AND THELWALL,

To the North of England,

During the Months of August and September.

ANNIVERSARY OF THE LEICESTER
AUXILIARY.

Messrs. Hamilton and Sargent arrived at Leicester on Saturday, Aug. 10, and preached, in different churches, on the following day, &c. The Annual Meeting was held in the Guildhall, on which occasion T. Babington, Esq. one of the Vice-Presidents, took the chair. The Meeting was most numerously attended, and a very lively interest was excited for the salvation of Israel. Upwards of twenty Clergymen were present to participate in this feast of Christian charity. After an interesting Report had been read, resolutions were severally moved and seconded by Rev. Messrs. Hamilton, Fry, Sargent, Palmer, Martin, Miles, Babington, Vaughan, Doyle, Paget, Morgan, Hoare, Mitchell, and E. A. Burnaby, Esq.

At Derby our friends were warmly received, and though it was not the regular time for the usual sermons and anniversary, yet a preparatory Meeting was held, at which the Mayor presided, and most warmly advocated the cause. The good effects of this Meeting Messrs. Ruell and Thelwall witnessed on their return, and we are not without hopes that the feeling excited may lead to the extension of this great cause in that important town and county.

From Derby Messrs. Hamilton and Sargent went on to Sheffield, where an interesting Public Meeting was held. The Rev. Mr. Sutton, the worthy Vicar, took the chair, and declared his decided and warm attachment to the cause. The Meeting was addressed by Messrs. Hamilton, Sargent, Mr. Montgomery, the poet, and other gentlemen. The collection at the doors amounted to £11.

Our friends reached Hull, Aug. 17, and preached on Sunday, Monday, and Tuesday evenings, when collections were made at the following churches:—

At St. Mary's, Hull, (Rev. J. Scott, Vicar,) by Mr. Sargent	12	2	7
At St. John's, Hull, (Rev. T. Dikes, Minister,) by Mr. Hamilton	19	11	2
At the Minster, Beverley, (Rev. Mr. Coltman, Minister,) by Mr. Sargent	15	14	1
At Hesse Church, (Rev. Mr. Garwood, Minister,) by Mr. Hamilton	8	17	0
At Cottingham, (Rev. J. Deans, Vicar,) by Mr. Hamilton	4	8	0
At Sculcoates, (Rev. Mr. Preston, Minister,) by Mr. Hamilton	2	0	0
At St. John's, Hull, (Rev. T. Dikes, Minister,) by Mr. Sargent	10	14	10

From Hull Messrs. Sargent and Hamilton proceeded to Knaresborough, and found the Association there actuated by its usual zeal. A sermon was preached, and an interesting Meeting held. Rev. A. Cheap, Vicar, took the chair, and the Meeting was addressed by the deputation, and by Rev. Dr. Wright, a Scotch divine, who spoke with much energy and feeling, and appeared quite master of the Jewish question. A remittance of £30 has since been received.

Mr. Sargent now returned home: and Mr. Hamilton was met, Aug. 24, at Leeds, by Messrs. Saunders and Ruell. Sermons were preached on Sunday the 25th, at St. Paul's, Leeds, and at Bradford, by Mr. Hamilton; and at Harewood and Horsforth, by Mr. Saunders; and, on the same day, Mr. Ruell preached in Huddersfield, at the Parish and Trinity churches, and at Heartshead in the afternoon.

The Leeds Anniversary of the Ladies' Association was held in the Music Hall, on Monday, the 26th, and was numerously and respectfully attended. The chair was taken by — Sadler, Esq. Alderman, when an excellent Report was read, by Rev. Mr. Jackson. The Meeting was addressed by Rev. Messrs. Hamilton, Ruell, Saunders, Walker, Bellamy, Kinsman, Ramfler, &c.

On Tuesday morning, Aug. 27, the Bradford Ladies' Association held its

Anniversary. — Bond, Esq. having taken the chair, Rev. Mr. Redhead, the Secretary, read an interesting Report. The Meeting was addressed by Rev. Messrs. Hamilton, Ruell, Saunders, Maddock, Schomberg, Kinsman, the Curate of Bradford, and several other gentlemen, and appeared to take a most lively interest in the progress of the cause.

Preparatory sermons having been preached as before mentioned, on the Sunday preceding, on Wednesday, Aug. 28, the Anniversary of the Huddersfield Association was held in the National School Room, at Greenhead. B. H. Allen, Esq. took the chair, after which an excellent Report was read by Rev. H. Maddock. The Meeting was numerous, and took a most lively interest in the proceedings of the day. They were addressed by the deputation from the Parent Society, Rev. Mr. Coates, Vicar, Mr. Maddock, Jackson, Dr. Boothroyd, and others. Mr. Hamilton preached in the evening. The different collections amounted in all to upwards of £40.

The deputation now proceeded to Manchester. where they were met by Rev. A. S. Thelwall; and Mr. Ruell went on to Kendal, and preached, on Sunday, Sept. 1, at St. George's Chapel, (Rev. Mr. Whitelock, Minister,) two sermons, in support of the Association in that town. Mr. Ruell proceeded, the next day, to Kirby Lonsdale and Casterton Hall. There was no Public Meeting or sermon at Tunstall, owing to a mistake in the previous correspondence, but Mr. Ruell found that the cause was evidently gaining ground among the friends of religion in that neighbourhood, and under the zealous and efficient labours of Rev. W. C. Wilson, Vicar of Tunstall.

On Wednesday, Sept. 4, Mr. Ruell attended a numerous and respectable Meeting of the friends of the Jewish cause at Lancaster. Though obtained without public notice it was attended by about two hundred persons, or more, who evinced a most lively interest in the progress of the cause, and contributed at the doors upwards of £6.

On Sunday, Sept. 1, Sermons were also preached in Manchester and at

Bowden, by Rev. Messrs. Hamilton, Saunders, and Thelwall. The Anniversary of the Manchester and Salford Auxiliary was held on Monday, Sept. 2, in the Large Room, in the Exchange Buildings, when H. Haywood, Esq. took the chair. The Meeting was by far the largest ever known on any former occasion. A most lively interest was created in favour of the lost sheep of the house of Israel. After an interesting Report had been read, resolutions were severally moved and seconded by Rev. Messrs. Saunders, Hamilton, M. Horne, Allix, W. Mann, Thelwall, Birt, J. Hawtreay, Marsden, Wade, J. A. Coombs, and J. Allen, Esq. Several of the above are Dissenting Ministers, who, with peculiar liberality, came forward and gave the cause their most zealous and cordial support. Mr. Hawtreay, in accordance with the resolution he had to support, particularly recommended prayer for the outpouring of the Holy Spirit to render the means effectual to the salvation of Jews and Gentiles.

On Tuesday, Sept. 3, Rev. Messrs. Hamilton, Saunders, and Thelwall went to Bolton, and held an interesting Meeting of the Ladies' Association of that town.

Mr. Ruell now again joined the deputation, and proceeded to Liverpool, where sermons were preached, on Sunday, Sept. 8, by Messrs. Hamilton, Ruell, and Thelwall; and by Mr. Saunders at Latchford; also in Liverpool, at St. Andrews, on Tuesday Morning, by Rev. Mr. Tattershall, Minister of St. Matthew's. The Annual Meeting was held on Tuesday, Sept. 10, and was attended by about 1200 persons, who appeared to take a lively interest in the proceedings of the evening. Admiral Murray having taken the chair, an excellent Report was read by Rev. Mr. Jones, the Secretary, and resolutions were moved and seconded by Rev. Messrs. Driffield, Ruell, Saunders, Thelwall, Balfour, Buddicombe, Tattershall, Mann, and Mr. Megenel, from Paris.

Mr. Hamilton was obliged to return to Ireland before the Meeting at Liverpool, and Mr. Saunders returned to London from that place. Mr. Ruell preached at Prescot, (Rev. Mr. Driffield,

Vicar,) on Wednesday Evening, Sept. 11, and collected £9. 5s.

On Sunday, Sept. 15, two sermons were preached at the Parish Church of Newcastle-under-Lyne, (Rev. Mr. Legh, Vicar,) by Mr. Ruell in the morning, and Mr. Thelwall in the afternoon. The collections amounted to nearly £25. Explanatory sermons were also preached on the same day, by Mr. Thelwall, in the morning, at Burslem, and by Mr. Ruell, at the same place, in the evening, and at Lane End in the afternoon, to most numerous and attentive congregations. On the Monday evening, an interesting Meeting was held, in the church, for the purpose of giving information respecting the operations and success of the Parent Society. The Meeting was addressed by Mr. Styche, the Curate, and Messrs. Ruell and Thelwall.

Our friends now proceeded to Matlock, where Mr. Thelwall preached on the Tuesday evening, and, on the following, an interesting Meeting was held in the School Room. Addresses were delivered by Rev. Messrs. Gell, Ruell, Thelwall, and Sim. The collections were very liberal, amounting, at the sermon and Meeting, to upwards of £30.

Mr. Thelwall now proceeded to Bedford, where he was met by Rev. P. Treschow, and Mr. Ruell returned to London. On Sunday, Sept. 22, Mr. Thelwall preached in Bedford and the neighbourhood. The Anniversary of the Bedford Ladies' Association was held on Thursday, 26th, Rev. Mr. Webster, Rector of Mappersall, in the chair. Resolutions were moved and seconded by Rev. Messrs. Treschow, Whittingham, Thelwall, Grimshaw, Martyn, Nott, Cooper, Ginnis, Dr. Johns, and Mr. Dumelow. The sum total collected during the journey amounts to about £550.

In closing this brief account, we cannot forbear to state how much we have been gratified in hearing that, through the whole of this extended journey, our friends found a growing interest excited in favour of God's ancient people, and a disposition to assist in employing means to promote their spiritual welfare. For this additional ground of

encouragement we cannot withhold our warmest tribute of gratitude to the Great Giver of all good; nor would we overlook the obligations we owe to our numerous friends for the kindness and support they have universally shewn to the deputation.*

THE ANNIVERSARY OF THE NORWICH AUXILIARY SOCIETY.

THE Anniversary of this Auxiliary was held in the Town Hall, on Friday, Oct. 4th; on which occasion, the Rev. F. Bevan took the chair. An interesting Report having been read by Rev. Mr. Day, one of the Secretaries, Resolutions were severally moved and seconded by Rev. Messrs. J. Cunningham, C. Simeon, J. H. Stewart, D. Ruell, A. S. Thelwall, F. Cunningham, and also by T. F. Buxton, Esq. M. P. and John J. Gurney, Esq. The Meeting was most numerous and respectfully attended, and evidently took a lively interest in the cause. Sermons were preached, and collections made at the churches of St. Gregory, St. Lawrence, St. Michael, St. Edmund, and All Saints, by Reverend Messrs. Simeon, Stewart, Ruell, and Thelwall. Mr. Ruell also preached on Sunday, Oct. 6th, explanatory sermons at Cromer and Southrepps; and also with a collection, on Wednesday evening, Oct. 9th, at Yaxham, Rev. Dr. Johnson, Rector. The churches were well attended, and the collections liberal, amounting in all to upwards of £75, exceeding those of the former year by about £25.

For the purpose of giving information respecting the progress and operations of the Parent Society, to the weekly contributors and others who could not attend the Anniversary in the Hall, another Meeting was held on Tuesday evening, Oct. 8th, in the boys' school-room, Tomblaad, which was attended by not less than from four to five-hundred persons. The meeting was addressed by Rev. Messrs. Girdlestone, one of the Secretaries of the Norwich Auxiliary,

* For any inaccuracies or omissions in this brief statement we must, once for all, apologize to our country friends, as to names, &c. the accounts transmitted to us have been very concise and defective; and we were unwilling to delay publishing for another month.

Ruell, Thelwall, and Barker; and Mr. Youngman, who, though a Dissenter, liberally addressed the Meeting in favour of the general cause, and especially of the separate fund for distributing the Hebrew New Testament among the Jews. The cause of God's ancient and long neglected people is evidently gaining ground in this venerable city, and may she share abundantly in the fulfilment of the promise,—“I will bless them that bless thee.”

CONTRIBUTIONS TO THE LONDON SOCIETY.

B. J. and I. collected by them.....	1	10	0
Jones, Miss, Finsbury-square, collected by her	1	5	0
Bedford Society, by C. Dumelow, Esq.....	40	0	0
Blackburn do. by Mr. John Eccles	6	2	0
Bristol do. by Rev. W. L. Glover,			
For General Purposes....	140	18	4
For Hebrew Testament ..	23	5	0
	164	3	4
Bristol Ladies' do. by do. For Building Fund for Schools	85	16	8
Clewer do. by Mrs. Davis	10	15	3
Exeter Ladies' do. by Miss F. E. Woollcombe	21	17	2
Hartshead, near Huddersfield, (Rev. Thomas Atkinson, Minister)			
collected after a Sermon by Rev. D. Ruell	5	0	0
Huddersfield Ladies' Society, by Mrs. Coates	24	4	4
Do. Parish Church, (Rev. J. Coates, Vicar) collected after a			
Sermon by Rev. D. Ruell.....	15	6	7
Do. collected after Public Meeting	19	12	2
Kettering, by Miss Greene, produce of Work of three Ladies			
at Stratton, Rutland, For General Purposes	1	0	0
For Heb. Testament	5	8	0
	6	8	0
Latchford, near Warrington, Society, by Miss Allix.....	26	12	6
Leeds Ladies' do. by Mrs. Dixon....	102	0	0
Littlebury, (Rev. H. Bull, Vicar) collected after a Sermon by			
Rev. A. S. Thelwall, deducting 7s. 6d. expences....	6	14	7
Do. Ladies' Society, by Mrs. Bull	3	3	6
Loudwater (near High Wycombe) Chapel, (Rev. Mr. Pryce, Minister)			
collected after a Sermon by Rev. C. Simeon	18	12	0
Maidstone Society, by Mrs. Prance	4	11	6
Norfolk and Norwich Society. by Rev. Henry Girdlestone	170	0	0
Reading Ladies' do. by Mrs. French	12	0	0
Shaftesbury do. by Mr. Jesse Upjohn	1	8	4
Scotland:			
Aberdeen Society, by W. Brown, Esq.....	20	0	0
Bendortry, Forfarshire, Mr. D. Brodie, by Mr. Pitcairn	1	5	0
Edinburgh Female Society, by Mrs. Mack, for H. T.	20	0	0
Paisley and East Renfrewshire Bible Society, (including			
£5. from Paisley Female Association, by Mr. Robert			
Burns, Secretary, for Hebrew Testament ...	10	0	0

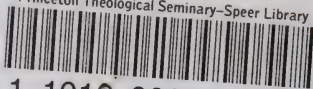
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